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# America

NATIONAL CATHOLIC WEEKLY REVIEW  
VOL. 105 No. 25 WHOLE NUMBER 2727

SEPTEMBER 16, 1961

## OF MANY THINGS

Usually you find a laugh or two mixed in with *AMERICA*'s morning mail. But of late there's been little that's merry. Even the considerate lady whose bright weekly poem never failed to come tucked inside a stamped, self-addressed envelope: she hasn't been heard from since June.

Instead, busy public-library readers write long, long, sad, sad letters, filled with garbled lore and despondency. And what we call the "full-moon" mail is riper and ruddier than ever: fat packets to be forwarded to the Pope; smudgy, much-capitalized racial screeds from stately Virginia; scrawled notes blaming it all (whatever it is) on the Irish, the Jews, Chief Justice Warren, the Democrats, the Russians, the Jesuits or the State Department. People want a quick, simple cure for what ails them—a formula to use to get it straight in their heads about nuclear war, Jimmy Hoffa, communism or Catholics.

So, the Birchers, grim POAU, *Common Sense* and all P.O. boxes that front for a thousand nasty newsletters do business as though it were Thanksgiving Eve at the supermarket.

Today hope fights despair, and people line up on one side or the other. It takes courage, vision and prayer to go on hoping when evil seems to be so easily winning the day. Despair wins easily, too, and once one gets the habit, it comes to be a sort of balm, a perverted antidote to the itch of frustration. But Christian hope has its own stern power to console. It can survive a thousand terrors, stand fast at a thousand Brandenburg Gates.

T. N. D.

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# Correspondence

## And Once More, Latin

EDITOR: I commend you for the State of the Question "Once Again, Latin or the Vernacular?" (8/19). I hope you continue to leave the columns of *AMERICA* open to discussion of this very important question.

I believe that the more this topic is discussed the clearer will become the weakness of the arguments advanced by the "Latin forever" boys. These adherents have a compulsive attachment to immutability and resort to half-truths which may serve to hold the line.

A case in point is R. V. Molesky's *argumentum ex turismo*, namely, that hearing the Mass in an unintelligible language in many countries throughout the world will strengthen the faith of Catholic travelers. It is *not* the unintelligible language which makes the Catholic feel at home in attending Mass in other countries. It is the rite of the Mass, the altar, crucifix, candles, vestments and the movements of the priest. All of these would be retained even if the Mass were in the vernacular of the country.

The argument that it would not be safe to have the Mass translated into living languages falls flat when we are reminded that the Church permits and encourages the Sacred Scriptures, the very Word of God, to be translated into every living language without any fear that mankind will lose the true sense of God's revelation. The Scriptures are certainly as important to safeguard as the words of the Mass.

(MSGR.) ROBERT J. SHERRY  
Cincinnati, Ohio

## The Poor Rich

EDITOR: I see you fellows are back in your ivory tower again. I refer to "The Rich Imperiled" (8/26). It would seem to me that a man out of work would be glad to earn some money for his family. How ridiculous to compare this situation with pre-Civil War slavery!

Don't cancel our subscription; some of your articles are excellent. And I want to keep posted on what the Socialists are doing.

(MRS.) E. T. DIBBLE  
Midland, Tex.

EDITOR: Your five-finger exercise, "The Rich Imperiled," published under cloak of editorial anonymity (the thinking man's filter?) could well prove the theme song

for my proposed new group: SACRED COWS AND GOLDBRICKS UNANIMOUS.

Our group has as its purpose the effective stifling of criticism of increasing subsidies for repetitive bastardy; and good old-fashioned body- and character-building sloth. We shall not deign to meet with facts any criticism of our aims. Rather, SCAGU will relegate to the limbo of Dives all rich charwomen and bus drivers selfish enough to want a tighter rein on expenditures of their withholding tax.

GERALD B. McDONALD

New York, N.Y.

## Disagree-er

EDITOR: As a Catholic, and a reader and subscriber to the *National Review*, I resent your editorial "William F. Buckley Jr." (8/19) telling the *National Review* that it was disrespectful and owed me an apology.

When the Pope chooses to pontificate upon purely socialistic matters such as welfare statism, price supports, labor and its rights, foreign aid, etc., anyone, even a Catholic, has a right to disagree, because such doctrines do not touch faith or morals.

DANIEL McAULIFFE

Miami, Fla.

## Critical Indulgence

EDITOR: Moira Walsh discussed the film *St. Francis of Assisi*, in "On Movies—Even About Saints" (8/19), and regretted to report that it was disappointing.

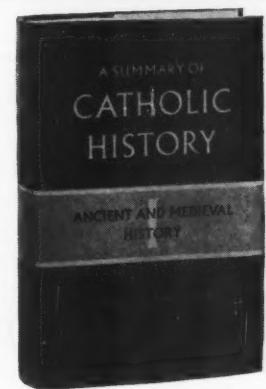
I confess I was disappointed with her plea for something she termed "hardheadedness" in dealing with religious films. Imagine giving no credit to the producers of this picture for even attempting to bring a saint's life to mass audience!

Movie craftsmanship can, and probably will, turn out a dozen variations on *La Dolce Vita*. But mere craftsmanship is not enough when handling a story of religious fervor and commitment. For this reason, I think we owe it to ourselves and to our Hollywood brethren to display more indulgence when passing judgment on their efforts to treat such themes.

JOHN J. FOX  
Brooklyn, N.Y.

## Old Pro and New

EDITOR: I enjoyed the editorial "Freshman Kennedy" (7/29), although it was unusually arch for these grave times. I enjoyed, too, the fighting spirit of Mother



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Genevieve Donohue's reply (Corr. 8/19). Had you known that the President doesn't make an important move without consulting the "old pro," perhaps your editorial would have been less arch and more astute.

MATTHEW A. MCKAVITT  
Washington, D.C.

EDITOR: In Correspondence (8/19) Mother Genevieve Donohue, R.C., says: "Had the 'old pro' [Eisenhower] who preceded him [Kennedy] in the White House been even a bit more vigorous, the task facing the newcomer would have been at least manageable."

She mentions Laos, Cuba and West Berlin as sore spots. Now, any informed person knows that JFK talked big and acted small in the Laotian situation, thus damaging our prestige in the Far East. And Cuba—ye gods—after the most colossal debacle in our recorded history, how can anyone make excuses for the present Administration? Certainly Mr. Eisenhower would never have sanctioned the embarkation of any force on so ill-prepared and poorly executed a mission. And the aftermath—the proposed "prisoners-for-tractors" deal—is still a humiliating recollection for most Americans. Yes, JFK was ill-advised, but he is the Chief Executive. He must, therefore, bear the blame for such failures.

JACK DUNDON  
Louisville, Ky.

#### Trumpets and Guns

EDITOR: As Gerald C. Smith pointed out in your Correspondence (9/2), the Kennedy defense policy is a repudiation of the policies recommended by de Seversky.

The logic of the new policy, however, rests on much broader premises than Mr. Smith has yet indicated. These premises are stated in Gen. Maxwell D. Taylor's *The Uncertain Trumpet*:

The elements of a good National Military Program must include adequate provision for victory in general war conducive to a viable peace. . . . The possibility must always be recognized that in spite of all our efforts at deterrence, general war, in which atomic weapons will be used from the outset, may occur and last for an indeterminate period.

"Our overseas deployments," Gen. Taylor concluded,

must cover the vital ground areas in which they are deployed and hold the enemy at arm's length while we punish him with our heavy weapons of great destruction. Thereafter, they must have the residual strength to occupy his lands and claim whatever may be called the victory.

WILLIAM V. KENNEDY  
Camp Hill, Pa.

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# Current Comment

## Mr. K, How Could You?

The resumption of nuclear tests in the Soviet Union is a severe shock to those naive scientists, pacifists and humanitarians who took the Kremlin's professed horror of atomic warfare at face value. A British publication aptly portrayed both the naïveté and the dismay of these groups in a cartoon showing a recognizable London peace demonstrator plaintively remonstrating, "Mr. Khrushchev, how could you?"

There are red faces in this country, too. Not to speak of Prof. Linus Pauling, what about Cyrus Eaton, Canadian-born Cleveland industrialist and Lenin Peace Prize winner? At his own expense he hopefully organized, over the years, a series of conferences of atomic scientists and others from both sides of the Iron Curtain. These meetings were first held at Pugwash, his native village in Nova Scotia (pop. 300). Last November, the Eaton-sponsored Pugwash meeting took place in Moscow. There, in private conversations with key U.S. delegates, top Soviet scientists argued earnestly and with seeming sincerity in favor of an atomic agreement. It is now clear the Moscow exchange was no clue to real Soviet intentions and was in fact perhaps a stalking horse to mislead the West.

Something tells us that we have heard the last of the Pugwash series. Judging from an editorial in the Aug. 17 *Casket* of Antigonish, N.S., Mr. Eaton may already have worn out his welcome in Nova Scotia. The editorial was entitled "That Man Eaton Again!" and decried the gullibility of Nova Scotians in allowing themselves to be exploited for the publicity purposes of an eccentric innocent abroad.

## Nuclear Nikita

It was "with a heavy heart," said Mr. Khrushchev, that he decided to resume (?) nuclear testing. But this noble pity did not prevent him from ruthlessly exploiting the shock value of his decision to the full. Within hours of his apology, an atomic mushroom

flowered over Central Asia and radioactive debris, like the impartial rain from heaven, began to fall upon the "just and the unjust."

Nothing less than a most weighty motive could have prompted Premier Khrushchev to disregard the grave propaganda losses involved in this decision. What was that motive?

It is quite possible that the USSR, perturbed over stiffening resistance in the West, has embarked on a course of raw terror in order to force appeasement and capitulation on the issue of Berlin.

But since the preparation for atomic tests normally takes some months, it is also possible that the Kremlin made its decision long before the firmness of the West became apparent. In this case the determination to resume tests is a reflection of Soviet uncertainty over the quantity, quality and variety of its nuclear arms. In this case also, announcement of the Soviet decision was purposely withheld until a suitable pretext (the artificially excited Berlin crisis) guaranteed that it would have a maximum effect on an explosive situation.

As the President announced on Sept. 5, we must now resume underground tests. Mr. Kennedy is fully aware of the propaganda gains that would accrue by allowing the Russian move to "soak in hard." Hence the determination to sacrifice them shows there is no time to lose in testing several types of nuclear weapons that have been recently developed.

## The "Neutrals" Meet

Perhaps the 24 "neutral" nations which began their meeting at Belgrade on Sept. 1 stand more in need of sympathy than criticism. They had hoped to contribute to the "relaxation of world tensions." The gathering, however, got under way beneath a Soviet atomic cloud. It drew to a close under others as the Soviet Union detonated a second and third nuclear device over Central Asia. As one Afro-Asian diplomat ruefully put it, the Kremlin had thrown a monkey wrench into all their efforts.

Nevertheless, the conference went doggedly on in the same atmosphere of unreality one has come to expect when representatives of this self-described "uncommitted," "unaligned" and "positively neutral" group of Afro-Asians meet under the same roof to discuss world problems. Privately, almost all expressed anger or astonishment that the Soviet Union had resumed nuclear testing. Few, however, were willing to register their resentment officially. Of the three opening speakers, Tito, Sukarno and Nasser, only the President of the United Arab Republic had the honesty publicly to condemn Soviet callousness.

With the world again in danger of radioactive pollution, President Sukarno of Indonesia chose to speak in the tidy little vacuum he has created for himself. He beat the dying horse of Western colonialism as though Algeria, Tunisia and Dutch New Guinea were the only and most important issues confronting a world come close to an atomic holocaust. His observations on the German problem were a masterpiece of double talk. "Formalize or legalize existing conditions. . . . Let the Germans themselves decide their future destiny." In fact, of all the "uncommitted" representatives, only Archbishop Makarios of Cyprus had the courage to urge the same "self-determination" for Germans that won his own country's independence.

## ... Nehru's Contribution

No meeting of the "uncommitted" would be complete without India's Prime Minister Nehru. Though still vague about the Berlin crisis (see AM. 9/9, p. 697), he contributed some of the saner statements made at Belgrade on the function of "neutralism" in today's world.

Disputing Indonesia's Sukarno, the Indian leader pointed out that neither classical Western colonialism nor so-called neocolonialism is the key issue in Afro-Asia. The old colonialism, Mr. Nehru insisted, is dead. What vestiges of it remain will disappear in the world of modern technology.

More to the point of the Belgrade meeting, the Indian Prime Minister set limits to the role the "uncommitted" nations are capable of playing in the current world crisis. The "neutrals," he

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reminded his audience, have neither the military nor the economic strength to propose concrete, specific solutions to such problems as that of a divided Germany. The most the "uncommitted" nations can do is to bring moral suasion to bear on the great powers.

But the exercise of moral suasion, we might add, calls for candor and sincerity in appraising the real threat to world peace. This critical hour demands a stern note of protest to the Soviet Union, not a frightened appeal to Messrs. Kennedy and Khrushchev for another fruitless summit conference.

## Foreign Students

Why do many foreign students feel that the Church in this country is doing little to help them? According to Mark Roy, a student from India and president of the International Catholic Students Organization, it is because "American Catholics shift responsibility, from the Bishops' Conference to diocese, from diocese to parish, from parish to parishioner."

Speaking to the Sodality Congres. of the Lay Apostolate on Aug. 27 in New York, Mr. Roy stated that he knew of a pastor who "wanted to consult his bishop before giving his parishioners permission to invite Catholic foreign students into their homes," and of another pastor who was "disturbed when they planned to form a Christian Family Movement group in the parish precisely to promote hospitality for those students."

The excellent Foreign Visitors Office of the National Catholic Welfare Council cannot—from Washington, D.C.—take direct responsibility for Catholic students from abroad who are studying on the West Coast. Neither can the already overworked Newman Club chaplains care adequately for foreign students when they have hundreds and perhaps thousands of Americans to see to. Who can do it?

One suggestion made by Mr. Roy seems particularly valid. "Every parish where these students live in good numbers should have a co-ordinator, preferably a lay person, to look after them." Such a lay auxiliary could greatly assist a Newman Club chaplain, too. Perhaps parish societies can pay for the services of such lay workers. And is not this the sort of work that

apostolic-minded individuals should volunteer for? It would certainly seem so.

## Venture in Negativism

Could it be true that 50 per cent of the John Birch Society's members are Catholics? This is what its leader, Robert Welch, has claimed.

Whatever the facts in the case may be, the question is not an academic one. Bishop Paul J. Hallinan, of Charleston, S.C., thought the problem serious enough to bring it before the annual convention of the National Newman Club Federation, of which he is episcopal moderator. The Newman group met in Berkeley, Calif., at the end of August.

"We are against communism," Bishop Hallinan said, "but we are for a social order that the John Birch Society would not even understand, much less accept." Catholics oppose "a fatuous and futile liberalism that cannot come to grips with evil," the Bishop continued, but "we are for a liberalism that makes freedom everybody's right and welfare everybody's job." He laid great stress on the social doctrine of the Church as it is propounded in the social encyclicals. Then he went on

Do Catholic collegians think, with one of our leading conservative magazines, that the latest encyclical on the social order is only a "venture in triviality"? Are they chuckling with the same magazine when it parodies the title of the encyclical, "Mother and Teacher," in this wise—"Mater si, Magistra no"? If they are, then the work facing our chaplains and student leaders is more extensive than we thought.

Some of our college "conservative" clubs could well put Bishop Hallinan's remarks on the agenda for discussion at their first meeting this fall.

## Wanted: New Approach

The Administration's effort to get a Federal aid-to-education bill through Congress this year has given its last gasp and died. A stripped-down version of the original Administration measure was defeated on Aug. 30 when, by a 242-169 vote, the House of Representatives refused even to consider the revised bill.

It is likely that Congress will act before the end of the session in favor of two of the programs provided for in the bill: Federal aid to "impacted areas" and loans to college students. The real objection to the defeated bill centered on its provisions for an "emergency" program of Federal aid for public-school construction in "critical" areas.

It is interesting to note whence came the votes that killed this final Administration effort. There were 160 Republican members of the House who voted against consideration; only six Republicans voted for it. Of the 82 Democrats who opposed consideration, five represented districts in Colorado, Ohio, Washington, Minnesota and Wisconsin respectively. All the rest were from Southern or border States.

The vote thus followed party and sectional, rather than religious, lines. Most Catholic members of the House supported the Administration this time.

Despite all the clamor about including parochial schools in a Federal aid-to-education program, the fact is that the major obstacle to adoption of such a program has been conservative and Southern opposition to Federal aid on any terms.

There are now signs that the Administration will rethink the whole question of Federal aid before trying again. Rep. Frank Thompson Jr. (D., N.J.), House manager of the original Administration bill, remarked on Aug. 31: "We have tried this approach four times since 1948 without success. I think we need a new and more attractive approach."

Could be. Could be.

## Sanity and Anticommunism

The time has come for liberals and conservatives to mitigate their differences and close ranks in the common struggle against communism. Sen. Thomas J. Dodd (D., Conn.) warned in a speech in Los Angeles on Aug. 29.

Among his other remarks, Sen. Dodd made the following valuable suggestions to private citizens who want to fight communism.

► You must inform yourselves. You must give this matter the most serious thought and study of which you are capable, because your own future and your country's future are at stake.

► You must shun those who are prone to damn as "Communists" everyone with whom they disagree or to impugn the motives of everyone who has blundered in the fight against communism.

► You must be tolerant and err on the side of giving people the benefit of the doubt.

► You must shun the amateurs and quacks and extremists, whose anti-Communist activities only compromise the cause of anticomunism.

► You must assiduously attend the meetings of trade unions and of other organizations to which you belong.

► You must make your views known to your representatives in Congress and to your local newspapers and politicians.

Sen. Dodd's suggestions make good sense to us. Our country needs a well-informed citizenry, fully alert to the

danger posed by the Communist movement. But the nation is certain to suffer harm from frenzied extremists—people who, in their own estimation, are "fighting communism." They are its unwitting allies.

### Missionaries and Politics

Most Catholic and Protestant missionaries would like to get on with their work unnoticed by the politicians or the vested interests. Unfortunately, the history of evangelism offers little encouragement on this score. Zealous Jesuit missionaries to Latin America in the 17th and 18th centuries ran afoul of both ambitious viceroys and greedy slave traders. The result was a flood of calumny and misrepresentation that crops out even at this late date. Witness

*Time* magazine, which, in an Aug. 18 story dealing with the Indians of Brazil, exhumed one of these ancient anti-Jesuit legends. Shame on the usually knowledgeable *Time*.

The facts of missionary life are catching up with the Protestant missionaries in awakening Africa. According to a staff-written report in the Aug. 14 *Wall Street Journal*, the winds of change sweeping Africa are forcing American missionaries into a precarious new role. They are being pressured, much against their will, into taking sides on racial and political issues. "Increasingly," writes *WSJ* correspondent John R. Gibson, "they are becoming identified in the minds of Africans as representatives of the U.S. instead of simply as Christian workers above politics."

The natives believe that those who

## What Next in British Guiana?

**G**EORGETOWN, BRITISH GUIANA—Last August 23 Dr. Cheddi Jagan, leader of the successful People's Progressive Party and destined to become the first Prime Minister of British Guiana, entered his capital in a triumphal motorcade. To describe his reception as tumultuous would be an abuse of language. It is in the country districts outside Georgetown that the vast majority of his political supporters live, and although his open sports car, with the garlanded hero standing in it, was preceded by truck-loads of jubilant young Indians, the general atmosphere in the city seemed to be one of apprehensive curiosity. What was to happen now? What lay behind that well-known flashing smile?

Many would say: "Janet"—the Chicago-born, self-avowed Communist, wife of the new Premier, former Janet Rosenberg. Despite the persistent reports of domestic disagreement between the two, there can be little doubt that Dr. Jagan has owed to her his political success and derived much of his inspiration from her forceful personality. There can be little doubt either that a significant proportion of his followers are Communists—in the motorcade was a loud-speaker van playing "The Red Flag"; or that he himself, despite recent equivocations, is as near as may be to accepting the whole Marxist ideology. There can be no doubt at all that a situation now exists in this country favorable to a Communist takeover. How serious and how imminent is the threat?

Dr. Jagan himself has expressed his readiness to

**FR. CORBISHLEY, S.J., for many years Master of Campion Hall, Oxford, is presently pastor of the Jesuits' Farm Street Church in London.**

wait for the inevitable communization of South America; he does not seem to cast himself for the role of a Caribbean Castro. Moscow—and Mrs. Jagan—may have other views. But if we are to try to assess the situation rationally, here are some pointers for us.

In the first place, although Dr. Jagan has a comfortable majority in the new Assembly (20 seats out of 35), his party has not "swept the country"; indeed it seems certain that he was elected on racial and not on ideological grounds at all. His proportion of votes was remarkably close to the proportion of Indians in the whole population. For all his parrot cries of "imperialism," he is intelligent enough to realize that his main problem will be how to deal with the hostility of the numerous African racial group, whose leader and the leader of the People's National Congress is L. S. S. Burnham. The P.N.C., though it captured only 11 seats, polled 89,000 votes as against P.P.P.'s 93,000.

On the "imperialist" issue, both leaders may seem to be at one, since both declared before the election that they intended to press for immediate total independence (promised by Britain within the next two years). But this can be little more than an electioneering cry, though admittedly a most tempting one. Who shall blame the average African or Indian voter, with deep-seated race memories of past oppression, for responding to such a cry, however little justification there is in this case for raising it at all?

The chief factor is, of course, the economic one. The economy of the country is largely geared to the sugar market. For some years now the country has survived and prospered through the operation of the Commonwealth Sugar Agreement, which has meant

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are not with them are against them. Consequently, trainees in this country are encouraged to take an active part in civil rights protests. "A jail sentence here may mean brotherhood when he's in Africa," explains a Methodist secretary in New York. On the other hand, in those remaining African regions where the whites still govern, overt pro-native agitation by missionaries is tantamount to preaching revolution. Will American Protestant missionaries escape from the jaws of this threatened involvement in politics?

### Two-Edged Problem

While youngsters and schools are being scrubbed and outfitted for the great return, Atlanta, New Orleans and other Southern cities anxiously face a new D-

Day ("D" for "Desegregation"—not, we hope, for "Disgrace"). The civilized majority of citizens are strenuously working to make sure that last fall's shocking violence will not recur.

It is not just primary schools that have suffered from racism. Higher education has been harmed, too, but in ways less likely to capture headlines. New light was thrown on this subject in a paper read Aug. 28 at the St. Louis meeting of the Society for the Study of Social Problems. In a 24-page lecture, bolstered by massive documentation and nine pages of tabulation, Prof. Russell Middleton of Florida State University showed that racial discrimination constitutes "a major obstacle to raising the level of Southern colleges and universities."

Starting from Bernard Berelson's dis-

covery that not one of the 22 top-ranking universities of the country was located in the South (*Graduate Education in the United States*, McGraw-Hill, 1960), Prof. Middleton made a survey of the recruiting experience of 207 Southern department chairmen and the attitudes of 696 doctoral candidates. He found the prospective teachers "extremely reluctant to consider positions in the Southern States, largely because of the race issue and related problems." Moreover, they ranked "racial prejudice" as the first of their reasons for not wanting to teach in the South.

Segregation is a two-edged cutlass, wounding attacker as well as victim. What a loss for the South if, simply to prolong an archaic cultural pattern, her schools fail to attract the flower of the academic profession.

that the British housewife has been helping to prop up the economy, not only of British Guiana, but of the whole Caribbean area. Reason would suggest that, at least until alternative arrangements can be made, Dr. Jagan must try to retain the sympathy of the Commonwealth, which he can hardly expect to do if he flirts too openly with Russia.

Unfortunately, Dr. Jagan is not wholly reasonable about sugar. Owing to his early history—he tells how his mother, at a time when she was pregnant, was compelled to work in water up to her waist—he has developed what has been described as a "compulsive hatred" for the sugar bosses; he is furious that alternative products were not developed; and he may well do something rash owing to this mentality.

**C**OMPLICATING the picture, too, is the whole religious question. On any objective and reasonable appraisal of the situation, the work of the Christian bodies—and certainly not least the Catholics—in this country is one that should call for nothing but gratitude from any responsible government. Jesuits and Scarborough Fathers, Ursulines and Sisters of Mercy have labored with unsurpassed devotion, often in circumstances of acute discomfort, always with straitened resources, to provide the schools, hospitals and orphanages which form the backbone of such social service as exists in the country. But to anyone brought up on the "opium-of-the-people" line, religion is fair game; and religious institutions may be expropriated or administered out of existence without scruple. Even before the election, the Minister of Education "took over" 51 de-

nominational schools—it is not without relevance that there were 51 such schools to be taken over—on the specious ground that they had received financial aid from the government for building or necessary repairs. Is it possible for Dr. Jagan and his supporters to show that generosity of mind which would acknowledge that the aims of his party are not at variance with the aims of Christians who aim, too, at the well-being and happiness of men without distinction of race? Has Mrs. Jagan forgotten that her two children were born in a Catholic hospital run by Catholic Sisters?

On any reasonable appraisal of the situation, then, there is no justification for sweeping measures. But politics is not always rational. Outwardly there is calm; in his first pronouncements the new leader has shown prudence and statesmanlike qualities. But there are smoldering fires—emotions and hatreds generated by years of unpardonable exploitation—exploitation on the part of a few, certainly. Such passions have about them, however, an unpredictable force.

There is one other small but potentially important fact. The new Assembly includes among its members Peter D'Aguiar, leader of the small United Force party (4 seats). He is intelligent and thoughtful, with an interest in his country's well-being second to none, and with a freedom and independence of outlook which enable him to keep a clear and level head in the prevailing scramble for power. What is more, he has clearly devoted far more time to a close and careful scrutiny of his country's needs and of the way they can be met. We are likely to hear much of him in the coming years.

THOMAS CORBISHLEY

# Washington Front

## KENNEDY'S NERVES AND NATO

**W**HO WAS Premier Nikita S. Khrushchev trying to scare when he announced that the Soviet Union would resume testing of nuclear bombs and threatened to build one with the explosive force of 100 million tons of TNT?

If it was Indian Prime Minister Jawaharlal Nehru and other so-called neutralist leaders then assembling in Belgrade, Khrushchev certainly made good. He scared the daylights out of them, especially when he followed up the announcement with an actual explosion. Nehru cried out that the world was on "the brink of war," and pleaded for a Kennedy-Khrushchev Summit conference.

President Kwame Nkrumah of Ghana proposed that, as part of a settlement of the Berlin crisis, West Germany withdraw from the North Atlantic Treaty Alliance and East Germany from the Warsaw Pact.

This must have delighted Premier Khrushchev, for his great ambition is to wreck Nato. West Germany, with her 12 divisions and with more to come, has the strongest Allied land force in the European field. Therefore, Nato would not be much without her.

If Premier Khrushchev hoped to shock and intimidate President Kennedy, he failed utterly. The 44-year-

old American leader is a man of very tough fiber, endowed with great courage, a fellow who isn't easily rattled. He reacted by accusing Khrushchev of "atomic blackmail," of trying to frighten the West into a surrender in Berlin.

Mr. Kennedy does not expect that a great war—that is, a nuclear war—will come from the Berlin crisis. He is convinced that Mr. Khrushchev has simply stepped up his campaign of terror, a campaign that began some time back when Khrushchev talked of having the H-bombs to wipe Greece, Italy, Britain and France off the map.

All right, but how does the President know that the Russian dictator is only bluffing? How can he really be sure?

The answer is, of course, that he can't be sure. But that is his judgment—a judgment based on the fact that a nuclear war would mean the destruction of Russia as well as of America, and that anybody who brought on such a holocaust would be stupid, crazy. He doesn't think that Khrushchev is either stupid or crazy.

The Chief Executive agrees with Adlai E. Stevenson, who once said that the Kremlin resembles the bookie rather than the gambler, that "it will calculate the odds . . . take risks, but won't risk everything."

President Kennedy's big task in the days ahead, aside from trying to bring about negotiations on Berlin, will be to persuade the West to keep its nerves in good shape. His own are excellent. **EDWARD T. FOLLIARD**

## On All Horizons

**LOOKING AHEAD** • In Baltimore, those who wish to become lay teachers in the Catholic schools can now get financial help, if they need it, toward a college education. The new program is carried out in co-operation with Mount St. Agnes College. Part of the student's tuition is paid by the college and part by her pastor.

**BUCKLEY HONORED** • Louis F. Buckley, a U. S. Labor Department official, was honored as the outstanding Catholic layman in the field of social action by the National Catholic Social Action Conference at its annual convention in Detroit last month. His writings have appeared in AMERICA's pages.

**NEWSSHEET** • An eight-page monthly publication (in Spanish), *Información, UNDA-ULAPC*, giving news of the Catholic press, television and radio fields in Latin America, published

its first issue this August (Casilla de correo 1139, Montevideo, Uruguay, \$1 a year).

**FRESH RECRUITS** • Seven Negro nuns begin to teach at St. Nicholas grade school in Buffalo, N.Y., this fall. They are Oblate Sisters of Providence, a congregation which originally admitted only Negro candidates, but now has a number of whites among its more than 300 members.

**ENOUGH SAID** • Christian Family Movement headquarters in Chicago reported that among the 2,400 persons from 28 countries who attended their recent convention at the University of Notre Dame, there were 85 baby sitters. The number of babies present was not mentioned.

**KNIGHTS WORK** • With the announcement of the Knights of Colum-

bus international convention, Aug. 15-17 in Denver, Colo., came a report on the K. of C. religious advertising campaign. Now in its 13th year, the program has brought in 4.1 million inquiries, and 425,000 persons have enrolled in a free course of instruction by mail.

**THOMISM** • Bishop Ansgar Nelson, O.S.B., of Stockholm, Sweden, has approved the establishment of a Catholic Institute for the Philosophy of Realism. The new institute is designed to accommodate both Catholic and Protestant scholars and students of Thomistic philosophy.

**ARS** • A music lover's dream—to find all of these on one record: Bach, *Air From Suite No. 3*; Mozart, *Overture to Don Giovanni*; Beethoven, *Egmont Overture*; Schubert, *Entr'acte from Rosamunde*; Brahms, *Tragic Overture*; Debussy, *Festivals*—that's the America Record Society's first offering. The address: ARS, 920 Broadway, New York 10, N.Y. **W.Q.**

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# Editorials

## Students and Politics

AMERICAN college students, they say, are dull, apathetic and politically unininvolved. Maybe it is just as well. The United States is, on the whole, a well-governed nation. Perhaps because of the lack of student leaders, no mobs have ever stormed the White House and taken over the government. Nor need foreign dignitaries expect to be spat on and stoned when they visit our ivy-covered halls of learning.

Student apathy is certainly better than the ideological fervor that sends students out to riot in the streets in warmer climes. It is also better than the nonviolent but feverish ideologizing that passes for thought on both the left and the right wings of student movements in this country. We doubt that the young people who crusaded against War and Fascism twenty-five years ago contributed very much to the nation's political life. We have the same doubts about the youthful anarchists who today declaim against all government under the illusion that they are fighting socialism.

Give us, any time, the student who couldn't care less. Yet, obviously, apathy has its limitations. Even the most stable and prosperous countries need political leaders and should get them from among their best-educated citizens.

May we suggest, then, at the beginning of the academic year, a few thoughts for Catholic college students as they prepare for the intelligent citizenship and political leadership their country demands.

One thing which any college student can do is to make himself politically, socially and economically well-informed. There is no better antidote to ideology than a thorough knowledge of the knotty and tough problems with which modern governments must deal. The cut-and-dried, neatly packaged ideological answer to a major social problem will have little attraction for the young man or woman who has read and listened enough to have a good idea of what the problem really is. And there is no better time than the four years of college for getting this kind of knowledge.

With political information should come a degree of political sophistication. It may disillusion the young and the enthusiastic to learn it, but the fact is that most social problems admit of no ideal solution. Everything we do costs a price; in human affairs we usually gain one good only by sacrificing another. All practicable answers to social questions are imperfect, incomplete and less than satisfactory.

Yet our social problems do require some solutions. If we cannot live in the best of all worlds, there is no reason why we must live in the worst. Government cannot overcome all our difficulties and should not try to do so. But society has needs which government must meet as best it can.

The issues of war and peace, prosperity and poverty, social justice and injustice are not going to decide themselves. Men must think and act politically to decide these issues. Politics is seldom more than "the passionate pursuit of the second best." But politics and government are inescapable social necessities. One great function of student organizations is to train their members for responsible participation in the political process.

Finally, though we do not want ideology in our politics, we cannot do without social philosophy. There must be some general guidelines for political thought and action. Pragmatism, in politics as in morals, is not enough.

The student in a Catholic college is fortunate in having available an ancient, rich and constantly renewed body of Catholic social thought. He should take the opportunity to familiarize himself with it. As Archbishop Karl J. Alter of Cincinnati said to the International Federation of Catholic Alumnae last month, there is in the teaching of the Church

a definite body of doctrine, for instance, on international peace, aggressive warfare, sanctity of treaties; on the social responsibility of property, on the stewardship of wealth, on the rights and duties of labor; on race discrimination, on parental rights in education, and on the duty of states to exercise distributive justice in the allocation of public educational benefits.

At the same time, Archbishop Alter added, the Church "allows a large measure of freedom to the laity in the application of doctrine to concrete situations." Catholic students can hardly serve state and society better than by acquiring during their college years a firm grasp of Catholic social principles, a fund of sound factual information and some practice, through their student organizations, in combining the two in energetic political action.

## Naming the Encyclical

THE SOCIAL ENCYCLICALS of the Popes of modern times are commonly spoken of by two sets of names, one a Latin title, the second a title in one or other of the vernacular languages. Pope Leo XIII's encyclical letter (1891), the first of the magisterial trio, will forever be known by the two sonorous and readily pronounceable Latin genitive plurals—*Rerum Novarum*—with which it commences. (To the ancient Romans, the phrase *res novae* meant "a revolution.") This famous encyclical, however, bears another commonly used designation—"On the Condition of the Working Classes," the translation of an operative phrase ("de conditione opificum") in its first paragraph.

Pius XI's social encyclical, *Quadragesimo Anno* (1931), took its somewhat pedestrian and tongue-twisting title from two words that commemorate its appearance "40 years after" *Rerum Novarum*. When translated, *Quadragesimo Anno* was published jointly in England by the Catholic Truth Society and the Catholic Social

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Guild under the English title, "The Social Order: Its Reconstruction and Perfection." In the United States, the common English title given it was "The Reconstruction of the Social Order."

Today, in 1961, seventy years after the promulgation of Leo's encyclical "On the Condition of the Working Classes," how are we commonly to designate the latest of the modern social documents of the Church—Pope John XXIII's *Mater et Magistra*? Literally, of course, these first three words of the encyclical mean "Mother and Teacher," and what more gracious and expressive English title could it have? Perhaps, despite the unfortunate and disrespectful overtones of a wisecrack (*Mater, si; Magistra, no*)—which, it now appears, originated with a young journalist (a Catholic) in Richmond, Va.—"Mother and Teacher" is the English designation that will endure in popular usage.

On the other hand, a more descriptive English title or subtitle will prove useful and even necessary as Catholics and non-Catholics continue over the years to give this encyclical the close attention it deserves. Such a title has been suggested, first by a Catholic writer in Chicago, and then by the National Catholic Social Action Conference itself: "Christianity and Social Progress." NCSAC, at its annual meeting in Detroit, recently voted a resolution calling upon English-language publishers of the new encyclical to adopt this common title "for the convenience of all." Scholars will doubtless go along with NCSAC's suggestion, since "Christianity and Social Progress" admirably summarizes the essential message and the historic thrust of Pope John's letter.

Naming the encyclical is important, but much more important are the careful reading and thorough discussion and understanding of its contents. This demands systematic teaching of the encyclical. Pope John himself has written (¶ 223):

We strongly urge that it [such teaching of Christian social doctrine as an integral part of the Christian conception of life] be included as an item in the required curriculum in Catholic schools of every kind, particularly in seminaries. It is to be inserted into the religious instruction programs of parishes and of associations of the lay apostolate.

Curriculum planners, please note.

## Unilateral Depopulation

HAS POPULATION PLANNING, plus foreign aid, suddenly become the last, best hope of earth against the advance of communism? You might judge so, if you were swayed by a full-page advertisement that appeared in the *New York Times*' Review of the Week on August 27. Paid for by the Hugh Moore Fund and signed by 64 prominent citizens, the ad was couched in the form of an urgent appeal to President Kennedy. Its theme was simple and direct:

Our foreign aid is aimed at preserving freedom. But freedom will fail and Communist enslavement will follow unless foreign aid is bolstered by a parallel program

to regulate runaway fertility. Therefore the petitioners urged the President to develop a *crash* program of research as a means of handling the population crisis.

The ad did not mention the words contraception or planned parenthood, but implicit in the entire sweep of it is the idea that billions of cheap and effective pills, together with governmental handouts to needy nations, will provide immunity against the virus of communism.

The Hugh Moore Fund sponsored its advertisement as a "public service." It deserves no such name.

Mr. Kennedy's foreign aid plans are already in trouble. We deplore the attempt to increase the President's worries by pressuring him into a policy decision whose political and social consequences would be incalculable. The ad baldly invites the President to inaugurate a program that would justly earn him the reprobation of millions of God-fearing people, at home and abroad.

Morality and religion apart, we deplore the desire to stabilize the level of human resources in the free and neutralist world in an era when the Communist world is intent on maximizing its manpower potential. Unilateral depopulation is no more a "contribution to world peace and stability" than is unilateral disarmament.

Once again, morality and religion apart, we deplore the implicit assumption that population control is merely a technical problem, like making the atom bomb or landing on the moon, that can be dealt with on a crash basis of pharmaceutical research and governmental propaganda for smaller families. Population control supposes a reversal, on a world-wide scale, of long-established moral, religious and cultural attitudes. To impose its techniques by governmental persuasion or penalty, but without adequate concern for its social effects, may be a prelude to disasters greater than overpopulation.

We question, finally, the thesis that stable populations are a prime necessity for the freedom of underdeveloped nations. Such a thesis must be proven before it becomes a principle of foreign policy, and it runs counter to the thesis cogently argued by economist Colin Clark in *Fortune* for December, 1960. His argument, presented in an article entitled "Do Population and Freedom Grow Together?", contends that population growth is generally beneficial, even when judged only as a matter of economics and politics. It does not invariably lead to freedom, but it does so when nations rise to the challenge of its powerful stimulus.

Historians, economists and demographers may dispute the Clark thesis, but it should be weighed by those who think pills and handouts alone can preserve liberty. We await proof that even the most generous and carefully supervised plans for foreign aid, together with laboratory panaceas that divorce man's prolific sex activity from its natural fruits, can bring ailing humanity a new birth of freedom.

DO YOU KNOW SOMEBODY WHO THINKS THE JOHN BIRCH SOCIETY IS TOO LIBERAL? TELL HIM TO JOIN A NEW GROUP NOW FORMING IN ONE OF OUR SOUTHERN STATES: THE JOHN WILKES BOOTH SOCIETY.

# Professors, Old and New

Edward P. J. Corbett

**S**CHOLAR-TEACHERS are quietly reveling in the current clamor for their talents. It will take a little more time before they entirely forget the days when prestige was low and their salaries meager, but right now they are savoring the realization that the classical principle of supply and demand has finally begun to work in their favor.

The scholar-teacher's economic status has improved so much in the last few years that Spencer Klaw in an article last summer in *The Reporter* could employ that startling juxtaposition of words, "The Affluent Professor." His public image has improved, too. A poll conducted by the National Opinion Research Center at the University of Chicago reveals that the American people rate the professor on a par with bankers and corporation directors, and just below physicians and top political leaders. Students now have to scramble for admittance to the better colleges and universities, and the teacher has, in the last ten years, noticed a steady improvement in the students' attitude—if not always in their qualifications—toward intellectual pursuits.

Yes, things are looking up for him. But this happy situation is also fraught with dangers, and it is about these dangers that I should like to talk. The scholar-teacher has, presumably, enough intelligence to see the pitfalls yawning to receive him, but there may be in him just enough of the old Adam to make him susceptible to the lure of the traps.

I might begin with the young men who are now entering the academic market place. It must be admitted at the outset that the American Ph.D. has been subjected to a training as rigorous and has been obliged to meet standards as high as any in the history of American education. Our undergraduate education, even our programs for the Master's degree, may sometimes get inferior marks when compared with the quality of European education on the same levels. But our doctoral programs take second place to none anywhere in the world. The criticisms that have been leveled against our graduate programs—and there have been many attacks in professional circles—have been attempts to make a system that was already good even better—that is, more efficient, more realistic, more pertinent to the teaching situation in which the young instructor will find himself.

As a result of his rigorous training, the young Ph.D. emerges from graduate school with something of the

same cocky confidence that characterizes the Marine when he struts out of boot camp. And right now he can rub his hands in satisfaction over the flourishing teachers' market that awaits him—and over the leverage that competitive bids from government and industry give him. It wasn't too long ago that the fresh Ph.D. took what he could get; now he gets what he can take. At many universities outside the glamorous dozen, he now gets the same kind of royal treatment formerly reserved for the noted scholar whom the university was eager to hire. He is invited to visit the campus at the university's expense; he is wined and dined by the deans; some member of the Business Office reviews for him all the fringe benefits that he will fall heir to; a department head assures him that his teaching schedule will be appetizing and convenient. "And there will be time provided for research?" "Oh my, yes!"

No one on the faculty resents these young men bargaining for the best deal they can get. Older members of the faculty may sometimes express the wish that things had been this good when they got out of graduate school, but actually they rejoice in the young men's good fortune. They feel, I suppose, that what's good for these young men is good for them, too.

One cannot help feeling, however, as he sees these personable, self-assured young men strolling the corridors in an entourage of university dignitaries, that here is a new breed of men. They have about them something of the air of the Huckster in the Brown Tweed Suit. Their principal concern seems to be, not what they can do for the university, but what the university can do for them. As one dean put it, "You don't interview them; they interview you."

It is just this air of assurance that is ominous. These young men are concerned more about their privileges than about their responsibilities. Their introduction into the academic community has been so auspicious that they are likely to concentrate on the maintenance and extension of their own welfare while neglecting their obligations to the university and, above all, to their students. There was a time when such dereliction of duty could be rewarded with a sacking at the end of the contract period. But with replacements so hard to come by these days, the university may be forced to tolerate their highhandedness. Someone is needed to fill that place in the classroom, and it is better to fill it with someone who has a bona fide union card and who is, after all, highly qualified (though somewhat reluctant) to teach. The alternative is to risk putting a second-rater in the classroom.

PROF. CORBETT is associate professor of English literature at Creighton University, Omaha.

Let us hope that the young men who are coming along will have the good sense not to take unfair advantage of their commanding position. The respect that the professions have enjoyed in the past stems largely from their tradition of service. That respect begins to wane when venality displaces service. The teaching profession especially has reaped a large measure of respect because people felt that teachers were rendering service out of all proportion to the emoluments they were receiving. As their financial and social status improves, teachers must not jeopardize that esteem by stinting on their service.

**A** FEW things should be said about the older professors—things that have not often been said in recent discussions. The shortcomings of the older professors are due not so much to the improved status of the teacher—although these shortcomings could be aggravated as the situation improves for the profession in general—as to the tradition of tenure. (Tenure is that privileged status, usually attained with the associate professorship, by which the teacher is assured of having his contract renewed each year for as long as he chooses to remain at the university.) No one in the Groves of Academe wants to see the tradition of tenure abolished, for the benefits that flow from it easily outweigh the disadvantages. Not only does tenure bestow that security which cements the teacher's loyalty and services to the school, but it safeguards the academic freedom so vital to his pursuit of truth. It is a great tribute to the integrity of teachers that they have not often abused this privilege. Once they are assured of the automatic renewal of their contracts, it would be very easy for them to become lethargic, to slack off in their scholarship, to cut corners on rules and policies promulgated by the administration. Fortunately, they have not often taken the line of least resistance.

But their solid entrenchment in the academic family does produce some arrogance, some intransigence, some inaccessibility. Perhaps the most regrettable of the older professor's prerogatives is his exemption (more assumed than granted) from teaching freshman and sophomore courses. This exemption constitutes one of the biggest headaches for department heads. Because elementary courses are frequently difficult and crucial courses, department heads would like to see them taught by the more experienced teachers. In English, for example, the freshman composition course is the most challenging and important course offered by the department. But the prima donnas in the department refuse to teach it. As a result, it is shoved off on well-intentioned, but sadly inexperienced teaching fellows.

The harm done to the student and to the discipline as a whole is incalculable. Many a student has been lost to a particular field of study because he has been disgusted by the incompetence with which it was taught in his freshman year. Even when the student elects to pursue that study in his junior and senior years, he finds that he is constantly at a disadvantage because he has not been well grounded in fundamentals by an

expert teacher. Moreover, the elementary courses are the only courses that many students take in some of the disciplines.

Universities should rule that every member of the faculty must teach at least one elementary course. A fiat like that could accomplish what department chairmen have been unable to accomplish by wheedling the ivy-covered professors. And maybe if the senior professor knew that *all* of his colleagues were required to teach an elementary course, he wouldn't consider it an affront to his dignity to be asked to step into a freshman or sophomore classroom.

But when one stops to think of it, the fact that he considers it a blow to his pride to have to teach novices is scandalous. Such an attitude contradicts his label as a teacher. Why should prestige be attached to teaching senior rather than freshman students? Either he's a teacher, or he's not a teacher. Let him get down off his dusty mound of pride.

Another complaint frequently made about the older teacher is that he is inaccessible to his students. Admittedly, the teacher should not be required to serve as a father confessor, ready to discuss with his students everything from their sex life to the personality of their history teacher. Nor should he be required to lead students by the hand through the academic maze. But he should be available to his students when they have real need of his advice or guidance.

Anyone who has ever been to college remembers at least one teacher who couldn't be caught for a conference, even in the ten minutes before or after class. Before the final bell stopped ringing, this evasive professor had flown from the room in a gust of wind that had the window shades flapping. When the student knocked on the professor's door at the scheduled office hour, he was told that Dr. Chips was in the library. Well, bless him. But if Dr. Chips is constantly holed up in the stacks, even during scheduled office hours, when does the student get to see him? Students do have intellectual doubts and knotty practical problems that only the professor can solve. Dr. Chips is only empire-building when he persists in keeping himself incommunicado.

Since most of the older teachers are in the graduate school, the tales about inaccessible teachers in that realm are even more horrendous than they are in the undergraduate division. One often hears stories like these: a student signed up to work under a famous biologist, but learned after the class started that the renowned biologist got hot on the tail of an elusive spirochete and turned the class over to a junior member of the department; a famed economist met his class only once a week because the rest of the week he had to be down in Washington to help balance the budget; a student handed in the first two chapters of his dissertation to his adviser and had to wait six months before he was told: "This will never do"; a student couldn't come up for his final examination (and, therefore, couldn't accept the tempting offer he had from Hashbrown U.) because the chairman of his committee was off to Uruguay on a visiting lectureship.

Tales like these, which could be multiplied ad in-

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finitum, serve to paint an unflattering portrait of the inconsiderate professor. The tragedy is that the poor student has no appeal against this inaccessibility. The professor holds such life-or-death power over his fortunes that the student dare not antagonize him by even a bleat of protest. Let us be spared the baneful tradition, discussed heatedly in the correspondence section of the *London Times Literary Supplement*, of the *Führer-Professor* in German universities.

My concern in all the complaints I have registered against professors, old and new, is that the students suffer. I am profoundly disturbed by the signs of the flight from teaching. I do not wish to deprecate or to discourage research. Teaching and research are ancillary pursuits. It is significant that the greatest teachers are often those who are the most assiduous scholars. Those men, on the other hand, who cease to nourish

themselves on scholarship usually deteriorate as teachers.

What I am warning about, however, is the situation that Theodore Caplow and Reece J. McGee reported in their *Academic Marketplace*:

It is only a slight exaggeration to say that academic success is likely to come to the man who has learned to neglect his assigned duties in order to have more time and energy to pursue his private professional interests.

Of the three main ingredients of a university—a library, students and teachers—the library is the most important. The most dispensable element in this triad is the teacher. If professors, old or new, continue to neglect their primary obligation, students may discover that they can very well do without their pedagogues. And then where will Dr. Chips be?

## The Great Red Wall

*Marcia L. Kahn*

TODAY'S BERLINERS seem to be no different than their pre-13th-of-August selves—unless you probe a bit. Taxi drivers, hotel porters, waiters and salesgirls are as helpful, charming and smiling as ever. The polite mask shown to the public comes off only in earnest talks with old friends. Then the sadness, the aura of fear and the loss of hope in any real help from the West are allowed to show.

On August 13 the Communists, by order of East German dictator Walter Ulbricht, separated the Soviet sector of Berlin from the West with rolls of barbed wire. Angry protests by President Kennedy did nothing to remove that wire. By the time there was any action, a week later, wire had been replaced by a cement-block wall stretching the entire length of the Soviet line.

There are American tanks and soldiers along the border now, and there are British tanks and soldiers and French patrols. But it took too long to get them there and, though they were jubilantly welcomed by West Berliners, there is still, underneath it all, a tragic acceptance of the fact that nothing can be done to remove the wall which brutally separates members of families in a manner which many fear is final.

The great wall erected in Berlin by the Communists is starkly real. To drive along it is to drive along a city-wide prison. There are people behind the wall, but they are invisible. Only the tips of Vopo (*Volkspolizei* or "People's Police") bayonets and the turrets of Soviet tanks can be seen.

On the Western side of the street, the West Berliners

stand and stare at the wall, some with tears coursing down their cheeks. A few days ago they were at least able to wave to a sister, a mother, a grandmother. They were able, before the wall loomed up, to hand over a bar of chocolate, a half-pound of coffee, a letter or note. Now a woman crouches to wave hopefully through a tiny hole in the wall, but on the other side nothing moves.

The Bernauer Strasse is just like the street in your own city or town that you've walked along countless times. You hesitate to cross only because of the traffic. People in the houses on both sides of the street have known each other for years. Those who live on the west side buy bread in the bakery on the east side. They take shoes across the street to be repaired, and they cross the churchyard on their way to services—never thinking of the 50 feet from sidewalk to church.

Berlin's Bernauer Strasse was like that. Even when the line marking the Soviet sector was drawn, the people still visited each other, traded, gossiped, argued and joked. Although the houses on one side of the street were under Soviet control, the sidewalk was still free, still in the French sector.

Now the Bernauer Strasse is terribly changed. The great red wall cuts through the cellars and seals the shopwindows of the baker and shoemaker with mortar and brick. Even first-floor windows are choked with masonry. The windows of the other floors are, for the most part, closed. If one is open, it is usually empty. When a face does appear, the silent, almost secret, greetings from friends and relatives across the street are not acknowledged. The "People's Police" are watchful, and even a greeting may mean prison for a careless East Berliner.

MARcia KAHN is a free-lance writer presently in Germany. She contributed "Berlin in November" to AMERICA (12/6/58).

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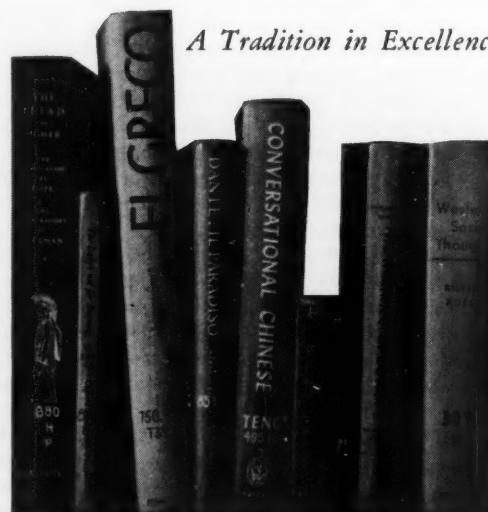
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Many tragedies are played out on the Soviet side of the border.

On the Bernauer Strasse the Versöhnungskirche (*Ver-söhnung* means reconciliation, propitiation, appeasement) is now 50 feet behind the wall. The churchyard gates are now part of the wall. Old announcements hang unchanged in their glass frames. But it makes no difference. West Berliners can read them but cannot go to the church. Those who can go to the church can't read them.

While photographing the Versöhnungskirche, we noticed a man cross the street and stand very close to a building, in front of a bricked-up showcase. We watched him tie a small white bundle to a rope which had slithered down from an upper window. Then he went back to the Western sidewalk. We did, too. The woman pulled up the bundle, closed the window and disappeared. The man watched anxiously. With bated breath we looked on. Across the street a Vopo appeared, shoving two women before him, neither of whom had pulled up the bundle. They stood against the window with their hands clasped behind their backs. We glanced at the man next to us. He stood gazing up at the tragedy. Motioning with his hands, as though he would push away the whole scene, he turned abruptly, almost bumped into the corner of the building, and with his head and shoulders bowed he disappeared around the corner.

HERE WAS no help he could give anyone over there, no help we could offer him. There was only a sense of fear, helplessness and guilt for what might happen to those women. This feeling continually bothers those who visit the Bernauer Strasse, or any other point along the wall.

We returned to our hotel. The owner, who knew we wrote for American publications, knocked on our door. He was usually a quiet, polite, clever Berliner. Even during the period of June 17, 1953, he had not lost his Berlin sense of humor. With it he managed to cover the most worrisome fears. But now he hardly apologized for disturbing us before bursting into a tirade of surprise and bitterness.

"I've been watching TV," he said. "It is impossible what I heard! This American columnist—what is his name—this Drew Pearson just interviewed Khrushchev and he said that Khrushchev is in an appeasing mood! Is he crazy or only stupid? Have the Americans not learned anything? Do they still believe that the Soviets can be trusted? Is the man an idiot?"

Later we met an old friend, a veteran editor in Berlin, who has fought for the freedom of that city since the first days of the American occupation. He had aged ten years in eight months. "I don't believe we're going to be helped" he said. "We're going to be sold out by the Americans. They should have known this would happen. They should have had the proper countermeasures prepared, so that it would have needed only hours, not a week or ten days, to go into action after consulting the British and French."

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"We said the same thing in 1953," I answered, "but they were even less ready then."

He shook his head. "This time they couldn't help but know. Every word and action of the Soviets and German Communists pointed to this wall. Why weren't they ready with an answer that had really decisive action in it? They are going to sell us out."

A director of one of Berlin's largest banks advised a friend, in our presence, to sell the property he held in Berlin and to invest somewhere else. "Economically, everything is in excellent shape here," he said, "but you never know what will happen now. Had the Americans brought their tanks to the Soviet borderline the moment the Communists started to put up the barbed wire, we would never have had this great stone wall. Too bad it took them so long to decide to act. The tanks are wonderful, even now, but how long will they stay, and what will happen next?"

We asked him if he intended to leave Berlin. He shook his head. "I'll not leave Berlin, no matter what happens—or doesn't happen."

"Are you transferring your investments to holdings outside Berlin?"

"No. I know it sounds funny coming from a banker, but I think it isn't right for me to give up my investments in Berlin." He hastened to add: "It's different for you. You live in Munich. There is no reason for you to hold on here."

That night we met Professor X. He is one of the most loved and best-known painters in Berlin. A man who has been honored by the city of West Berlin, he is famous not only for his late-Impressionist paintings but also for his fund of jokes and witticisms. We sat in a bar on the *Kurfürstendamm* and were interrupted several times by beautiful and not-so-beautiful young women who greeted him with fond cries and affectionate pats on his white head. It was difficult to bring up the serious matter of the present crisis. It was another artist, a young man, who joined us and introduced the subject. With evident shame he admitted: "I've sold my house. I'm moving to Munich."

Professor X did not answer immediately. His hands trembled slightly. Then he said: "I don't think you should do this, but I understand that you must." The young artist asked defensively, "Why not? Why shouldn't I move to Munich?"

Professor X turned away from the young man as though he were speaking only to us: "This is the beginning," he said. "One artist goes, and a friend misses him and also moves. Two are gone, and the circle of friends isn't as exciting and interesting as it was when they were here. Then others begin to leave. Berlin will soon be an intellectual desert."

On the plane to Munich we thought about this last remark. We thought of something similar our editor friend had said: "Before August 13 we Berliners had a goal, a purpose. We were an island of freedom to which others could escape. We were the show window of freedom for refugees from the Communist zone. Now they can't come over, and we have no purpose. We are just isolated. We'll become a living corpse."

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# How Can We Pay for Music?

*C. J. McNaspy*

**H**EADLINES and buoyant editorials cheered the news that, thanks to President Kennedy's intervention and Secretary of Labor Arthur J. Goldberg's proffered mediation, the Metropolitan Opera would open again this year after all. The general mood in the opera world was aptly stated by Leontyne Price: "The President cared, the Secretary cared, and the public cared; I am very happy!" So were millions of Americans who for years have looked forward to the Saturday afternoon broadcasts, not to mention the tens of thousands who were saving up pennies to hear Nilsson, Tebaldi and Price, and to see—for the first time since before the War—the entire Wagnerian Ring. It was *allegro con giubilo*, all around.

But, on second sober thought, is all well? For all the good news, I among others wonder whether it might not have been better if the Met had closed. Might it not have dramatized a situation that needs at least an airing? However adroitly Secretary Goldberg may work out the Met's immediate crisis, he can only offer one more makeshift remedy and not a real cure. The illness lies deep, and after much reading and consultation with musicians, managers and critics, I am inclined to agree with Herman D. Kenin, president of the American Federation of Musicians, that "the musical performing arts can't survive in today's market place."

Had the Met closed, even the least literate would have sensed that something big and bad had happened. The danger now is that, with the pressing threat postponed once again, we may all lapse into a deceptive comfort, forgetting that this past season the deficit was \$840,000, precisely while audiences were at an all-time high. This betokens something endemic, not merely critical.

Time was, of course, when opera and symphony were aristocratic pastimes, privileges for relatively few. Benefits were sometimes extended to the many, but patronage was a courtly matter. The richest musical traditions long remained in those lands where courts were many and enlightened—the German and Italian principalities. With the spread of democracy, however, and as human life became more organized and centralized, music shared the common lot. The government took over where the vanishing courts had left off.

And so we find that, while each of the countries of the West has found some way to subsidize music (and other performing arts), the United States alone has

pursued a "hit and miss" policy. At first, our rugged forefathers were too involved in sheer survival to be concerned about the finer things. Then came the age of millionaire philanthropists with their prodigal subsidies. Today, with taxation changing the social picture, the world's wealthiest land paradoxically finds its superb orchestras in a serious if not desperate plight.

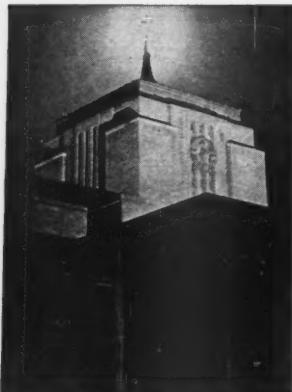
The problem, then, is an American one and not simply localized in the Metropolitan. Nor is it just a question of opera, though opera's worries are greater, for reasons I tried to examine in "What's Wrong With Opera?" (AM. 4/29, pp. 228-230). Indeed, recently Rudolf Bing, Metropolitan manager, stated his belief that opera is "an art form never designed for the economics of the 20th century."

While our American symphony orchestras, being a less costly operation, may succeed in blundering through, their present plight is not much better. Even charging exorbitant prices—from five to ten times more than in other civilized countries—our orchestras individually go into the red some hundreds of thousands of dollars each season. In 1958-59, for example, the celebrated New York Philharmonic left a tab of \$323,863 for benefactors to pick up. Anyone who has worked on a symphony committee (my experience is limited to New Orleans) knows the galling amount of downright begging needed each year to "save the symphony." At best haphazard, such work is dependent on the whim of "angels," and leaves musicians in a state of damaging insecurity. They wonder, will the money be raised after all? And in doubt, no wonder they tend to leave for more promising pastures, while the symphony—an instrument that requires years to build up—suffers dismally.

But is so much money necessary? Aren't musicians overpaid? According to the American Federation of Musicians, the 2,300 members of the 26 best American symphony orchestras receive an average salary of under \$4,000, summer season employment included. Obviously—and optimists are quick to point this out—some individual musicians get additional employment and bolster their total income. But the majority have to struggle along giving private lessons or, all too often, driving taxicabs during hours that should be spent in practice. These are professional men who have spent at least as much time and money in their training as the finest surgeons or heart specialists.

According to a recent survey of the American Federation of Musicians, the five best-paying orchestras in the United States offered an average weekly salary of \$167

Fr. McNASPY, S.J., associate editor of this Review, contributes our music column every three weeks.



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during last year's season. The New York Philharmonic, a privileged case, has a \$180 minimum during the regular season and \$190 on tour. But our other world-famous orchestras (like Minneapolis, Cincinnati, San Francisco and some 17 others) averaged only \$117 a week for a season of 30 weeks or less. A report in *Business Week* (August 19, 1961, pp. 46-48) indicates that underemployment is such that most musicians have to consider that "they work regularly for less than half the year." This is a shocking and demoralizing situation.

I propose no easy solution. What is done in Europe is not likely to offer us a panacea. However, it is wise, if not urgent, to look at what people are doing elsewhere. There has been much careful research on the special problem of opera and it has been published by Herbert Graf in his valuable work, *Producing Opera for America* (Atlantis Books, 1961). A briefer survey has been prepared by Hope Stoddard, associate editor of *International Musician*, and appears in a brochure called *Subsidy Makes Sense* (published this year by *International Musician*). These and other scholars point out that, apart from the United States, in "all civilized nations of the world symphony orchestras and opera companies are given government support."

For example, West Germany—which recently offered two million dollars for our Lincoln Center—supports 60 opera companies, almost all of them with city or state subsidy; all their musicians are in civil service and enjoy tenure and social benefits. One typical situation is that of Gelsenkirchen, a mining city of 400,000 inhabitants and not renowned for wealth. Opera is municipally subsidized for an eleven-month season (New York has only five or six months, and other American cities notoriously less), with a \$700,000 allotment. Tickets come as low as 25 cents, and all concerts are at least 90-per-cent sell-outs. Vienna, as might be expected, pays an annual \$3.6 million to support its two opera houses. We find this pattern all through Central Europe.

The Scandinavian nations subsidize on a national and city basis, while Switzerland's approach is by individual cantons. Among other smaller countries, Holland, Belgium and Greece also give considerable government support to opera and symphony. One need hardly mention Italy, where national subsidy to opera (for instance, \$1.04 million in Milan alone) as well as drama, symphony and various artistic festivals has run as high as 70 per cent of the total cost.

Not an affluent country, Ireland nonetheless grants sizable subsidies to the Limerick Symphony and the Cork Orchestral Society, and under its Arts Council assists other cultural programs, such as that of the Abbey Theatre (£14,000 annually). Prices can thus be kept within reach even of the very poor.

Great Britain too, through its Arts Council, supports opera at Covent Garden, the Royal Ballet, the Old Vic and the Carl Rosa Opera to the extent of £842,181 annually. Closer to home, in a land with traditions much like our own, the excellent Canada Council grants \$200,000 annually for the support of symphony orchestras, while other special aid goes to opera, chamber groups and the like.

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This brief sampling of what is being done in countries closely allied to ours should be enough to show that government subsidy is compatible with a democratic way of life. At least it suggests that we should be able to discuss the question afresh without provoking cries of "Socialism!"

In none of these democratic countries, so far as I have been able to ascertain, has government aid led to undue government control—no more, surely, than has been the case in our own Library of Congress and other libraries, our Smithsonian Institute, our Fulbright Grants and other cultural subsidies that we accept as normal. True, as in all public institutions, citizens will have to exercise vigilance and build in safeguards. But, as things stand, does not the public need protection against the possible tyranny of managers and "angels" of all sorts—but most of all against the insecurity of the whole "hit and miss" way of doing things?

**T**HE THOUGHT of government aid will, of course, distress two groups of people: those who think that music and other arts don't really matter, and those who feel that such things should be reserved to those who can personally afford to pay for them. To the first group there is little that can be said, except to appeal to the consensus of the civilized world here and abroad; moreover, government traditionally aids many activities not shared in by all individual citizens—e. g., public schools, railways, airlines, certain hospitals, etc. To the second group I suggest that government subsidy will keep symphony and opera from being priced out of existence. What a blow that would be to our national image!

By way of concrete measures, we should, I believe, support the bill now before the House proposing a National Advisory Council on the Arts. Another measure would be for the President to appoint a commission to explore the American situation and discover whether we need to change our system. The commission could make recommendations suited to our way of life—perhaps a "matching" set-up, whereby co-operation could be reached between government (Federal, State and local) and private initiative. The commission might also recommend that a department be established, either autonomously or as part of the Department of Education, Health and Welfare. Surely the fine arts are integral to these three.

Secretary Abraham A. Ribicoff publicly pointed out on August 29 that there never has been a time when interest in the arts at the seat of government has been so high as today. Now indeed seems the opportune moment to rethink our whole approach. In the words of the Secretary, now is the time to "work to make our arts so rich, so exciting, so inventive that they mirror our life together as did the arts of the Greeks and of the Elizabethan Age." This is no jingoistic palaver. America should by now be past the age of adolescent irresponsibility. Yet, if something far-reaching is not done, and done soon, the culture explosion of which we are justly proud may quite easily turn into a mere puff.

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# Russian Fever

*Jacob Ornstein*

**N**ot far from the Mexican border, in a small Texas cattle town, several score adults gather each evening at eight to study Russian. Public school teachers of Dade County, Florida, eager to master the tongue of the Kremlin, meet every Saturday at the University of Miami. In an Illinois farm village, high-schoolers petition the school board to add Russian to the curriculum because "it could be one of the most valuable studies of our future." Meanwhile, in a large Eastern city, a cab driver rubs his eyes as he arises a few minutes before 6 A.M. to view a televised Russian program.

What has come over these people, so diverse in type and normally so indifferent to language study? The answer is that they, as well as thousands of their fellow citizens, have been severely affected by "Russian fever," a new malady attacking thinking Americans who believe that the Kremlin's language is a key to the Russian people. Winston Churchill once described Russia as a "riddle wrapped in a mystery inside an enigma." There are those who are convinced that a knowledge of the language will open doors to the understanding of that baffling state.

No longer ago than 1957, according to a survey made by the writer and published by the State Department's External Research Staff, only about 5,000 of our two and a half million college students were learning Russian. This formed a painful contrast to the estimated ten million Soviet citizens of all ages burning the midnight oil to master English—not to speak of a score of other major tongues studied by additional millions.

Back in the States, sadly enough, perhaps one in ten thousand of our scientific and technical specialists can pick up an article in a Soviet journal and read it. Dr. R. W. Adkinson, chief of the Science Information Services of the National Science Foundation recently estimated the number of able scientific translators in the country at 1,000 and added: "We'd like to have about 20,000 engineers translating for us all the time."

The attention that the Russians have been devoting to scientific research published in foreign languages has paid off richly in a way familiar to the entire world. The All-Union Institute of Scientific and Technical Information appears to maintain on its staff approximately 2,500 full-time and 20,000 part-time translators. In 1958 it published the impressive total of 400,000 ab-

**DR. ORNSTEIN, who has taught Slavic and Romance languages at the University of Wisconsin and elsewhere, is Slavic Editor for the Modern Language Review.**

stracts culled from more than 10,000 scientific journals originating in eighty different lands. So rapidly does this organization translate research appearing in English, German and other tongues that staff members of the Stanford Research Institute of Menlo Park, California, recently noted: "This Soviet institute has proved its usefulness to the extent that prominent American scientists have said the best way to find out what American science is doing is to read the Russian literature."

A story reveals with what alacrity the Soviets make our science publications available in Russian. When Dr. Donald J. Hughes, senior physicist at the Atomic Energy Commission's Brookhaven National Laboratory, visited the director of Moscow's All-Union Publishing House of Foreign Literature, he saw on the latter's desk a frayed copy of one of his own books on neutron physics. He learned that although the English-language edition had gone to a mere 5,000 copies, the Russian translation—brought out in a few months—had run to 20,000 volumes! The Soviet official apologized for the dog-eared appearance of the text, explaining that it was the only one to be had in all Moscow.

American scientists have at length become aware that they must invest time in learning Russian if they are to follow the progress of their disciplines in the Soviet Union. Wrestling precious time from busy research schedules, they have accepted the challenge and hardly a week elapses without registering the birth somewhere in the country of a scientific Russian course. An example is the program recently taught by Dr. Irving Bengelsdorf, General Electric chemist, over Station WRGB in Schenectady, with the support of the Mohawk-Hudson Council on Educational Television. Every morning he arose with the chickens to give a scientific Russian course at 6:30 A.M. on the local TV screen. Although originally set up at the request of the local branch of the American Chemical Society, 4,000 persons, mostly laymen, requested the free study guides offered by the station.

It is safe to say that over half of America's research firms, if not already doing something to provide Russian training for their employees, at least are contemplating such a course. Many of them, however, prefer to send their researchers to commercial schools or nearby colleges. General Electric has detailed at least 100 engineers to go through basic Russian. Bell Telephone and Convair have also assigned large numbers of their employees to Russian study. The *Wall Street Journal* a few months ago quoted an official of Esso

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Research and Engineering Company: "It certainly won't hurt a young man's pay check if he has some Russian behind him."

Although scientists have a direct and practical need for Russian, there are a remarkable number of Americans who are studying the language with no utilitarian objective. Many of these have turned to Russian as a leisure activity, often dropping golf, bowling or even bridge. To these *aficionados* the medium of television lends a helping hand, orienting them to the language and getting them over the paralyzing fear of its difficulty. There are more TV courses in Russian than in all other languages combined and their number continues to skyrocket.

A TV COURSE organized in Washington two years ago by Prof. Helen Yakobson of George Washington University roused some 10,000 persons, ranging from short-order cooks to retired diplomats, from their early morning slumbers to view the program at 6:30. No one was more surprised, however, than the directors of Station WTOP when the deluge of requests for study guides, selling for several dollars each, came in. The fan mail received by the TV teachers gives insight into the unanswered thirst for knowledge which must lurk in countless individuals. Typical of the testimonials was one from a housewife, widowed and with grown children far from home, who said: "Studying with you has given me a new lease on life. I feel that I am doing something constructive again."

Young people, considered by many as hopelessly "beat" and cynical, are showing an absorbing interest in the "new study." Russian, practically unknown to American high schools before Sputnik, is being introduced by popular demand as quickly as many communities can locate a teacher. No one knows at present the box score of schools which have added the subject, but a recent survey set the total at over 400. One Washington educational administrator, hearing of a group of high schoolers who rose faithfully last year at six each morning to watch the televised TV course, remarked: "I didn't think that anything but dynamite could get them up so early."

In Washington, a city where language study probably has more devotees than any other American metropolis, St. Alban's School claims the distinction of having taught Russian at the secondary level for some five years prior to Sputnik. By now it offers three full years of the language. A few years ago a group of learners received the thrill of their lifetime when they were able to parade their linguistic skill before admiring classmates, during the visit of a delegation of Russian Orthodox priests. While no deep theological questions were discussed, the students managed to converse competently within their limited vocabulary.

At the grade-school level, few schools as yet teach Russian. Nevertheless, here and there educational pioneers have begun to experiment with the language, reporting surprisingly good results.

The backbone of our Russian language crusade,

however, is the teaching carried on by our universities, many of which are scrambling to set up facilities after decades of total neglect. The "Big Three" of Russian studies are Harvard, Columbia and California, which have offered Slavic languages and literatures for at least forty years. Note should be taken of the work of the late Fr. Edmund A. Walsh, S.J., who acted as representative of the Catholic Church with the American Relief Mission in Russia in 1922. Early recognizing the importance of Russian studies, he developed a varied program in Georgetown University's School of Foreign Service, in which Russian history and language were well represented. At present that university's Institute of Languages and Linguistics carries on one of the largest Russian programs in the country.

Other great universities such as Indiana, Michigan, Princeton, Brown, Yale, Cornell and Fordham have since World War II built up impressive programs. In these not only the language, but also the historical, geographic, economic and political background of the Soviet Union are taught. Smaller schools such as Colgate, Smith, Vassar and Ohio University have also added first-class offerings. Graduates from such institutions are quickly snapped up by competitive teams of recruiters invading the schools each spring. A young man who had accepted a research post in the State Department told the writer that months before receiving his diploma he had been offered his choice of six positions. "I never dreamed that such fine careers would be open to me," he added with elation.

In spite of the rapid development of Russian in our academic centers, the nation's needs are not yet being adequately met. Stymied by the lack of linguists, the government services and the Armed Forces have simply been obliged to go into the language-teaching business on a scale never known in American history. The largest program in the country, bar none, is that of the Army Language School in Monterey, California, where Russian is the most sought-after of the 28 European and Oriental tongues available.

The service academies have been ahead of most academic institutions in adding Russian to their already crowded curricula. At West Point about one-fifth of the cadets have had two years of Russian by graduation time. At the Naval Academy only top students are allowed entry into classes.

The State Department, charged with manning our far-flung overseas outposts, assigns a high priority to Russian in its Foreign Service Institute. Under the direction of crack linguists, native speakers have trained a steady flow of diplomats, information officers and government analysts. Realism is emphasized in the instruction, with practical drills on how to meet typical foreign service situations—including diplomatic "snafus"—in Russian.

From all indications, nothing will stop the lusty growth of Russian language study. Several things, however, tend to inhibit its fullest development. The most serious of these is the severe shortage of qualified teachers.

There are, according to the Modern Language Asso-

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ciation, more than a million native Americans whose parents are Russian-born. This source might well be tapped for potential instructors. Another source of teaching hands are the post-World War II immigrants and DP's.

What can be done to alleviate the teacher shortage and encourage Russian studies has been shown by the forward-looking State of Connecticut. First of all, it set up a special Russian Teacher Training course at Yale in New Haven and supplied its graduates, many of them DP's, with provisional certificates. Next, the State's Advisory Committee on Foreign Language Requirement worked out a careful sequence of Russian study for grades seven through twelve. Mrs. Kyra T. Bostroem, Yale instructor and secretary of the Committee for Promoting the Study of Russian, which is sponsored by the American Association of Teachers of Slavic and East European Languages, has commented: "I think that this system presents the best guarantee of competence to teach in the 'new key'."

Another formidable obstacle to the development of Russian language study is the widespread and exaggerated fear of the difficulty of the language. It has come as a revelation to thousands of Americans succumbing to "Russian fever" to learn that the language is far simpler than they had imagined. They have found out, first of all, that Russian is not an unfathomable Oriental idiom but, like English, a full-fledged member of the Indo-European family. As part of the Slavic group, it is a close cousin of Polish, Czech, Bulgarian and Serbo-Croatian. Fortunately for the student, it contains a number of roots which occur in most European languages, such as *tri* (three), *sestra* (sister), *shest'* (six), *mat'* (mother), and so on. Moreover, Russian uses a high number of "international" words of Greek-Latin origin in the scientific, technical, political and economic fields. A speaker of English would have little trouble in identifying the following words: "atom," "laboratoriya," "re-zultat," "mashina," "kredit," "demokratiya," "byud-zhet," "fotografiya," "avtomobil," "kabinet," and thousands of others.

As for the alphabet, which is the real bogey of prospective learners, beginners are often astonished to find that it can be mastered in an hour or two. It contains thirty letters in all, more than half of which are recognizable from the Greek and Latin alphabets. There is only one sound which does not have a fairly close equivalent in English.

The grammar, on the other hand, is more complicated than that of French, Italian or Spanish. Like Greek or Latin, Russian is a highly inflected language, which means that it is rich in endings. Nevertheless, there is nothing intrinsically difficult about these endings, and experience shows that persons of average intelligence have little trouble coping with them. As for sentence order, Russian has one of the simplest systems of any language. For example, the sentence "Vchera Ivan chital knigi" means, word-for-word: "Yesterday Ivan read books." It is possible to write a book in the language without using a complex sentence or a subordinate clause. Few languages can make this claim!

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How long does it take to get a useful knowledge of Russian? Learners are finding that the language gives handsome returns for relatively modest investments of time. The easiest thing of all to acquire is a reading mastery, which is the aim of most researchers and scientists. At Massachusetts Institute of Technology, graduate engineers begin to read in their own fields after only 14 weeks of the language, in classes meeting three hours weekly.

A word of advice for those likely to fall prey to the current epidemic: If you are bitten by the "Russian bug," there is only one thing to do—take the language. You have nothing to lose but your fears. Even if you never learn to write novels like Dostoevski's *Crime and Punishment* or become a United Nations interpreter, you can enjoy the language as a stimulating and timely hobby. To this somewhat biased observer, there appears to be no study today that pays such rich dividends to the individual, and means so much to the welfare of the nation.

What's the reading on America's "Russian fever" chart today? High and climbing still higher, nyet? Da!

### The Summer's Gone

the respite time is over.  
And we are here again  
who spent all last year trying  
under the constant firing  
of ours and others' statements that  
youth and high excellence  
would never meet under our tutelage.

(Consign our generation to some no man's land  
good as a taking off point  
for some tomorrow's high endeavor.)

The thing that kept us working, though,  
was

that fresh clean poem of some old poet who  
did not know our age was lost;  
the pattern history made when bells had rung  
and we had cast aside the thought  
of anything but pattern.

The thing that kept us was the path  
a problem made  
before it found its answer on  
a blackboard meshed with its own footprints.

These are all ours again.  
They slip through all the dire predictions that  
still has not come the time,  
in our small dabbled age, for greatness.

And all the children.  
The children do not know we failed  
last year.  
Their hands are folded on the desks,  
New desks or polished old ones.  
It is at last September.

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# Opinion Worth Noting

## STUDENTS IN SEARCH OF A NEW MYSTIQUE

Shirley Feltmann, a free-lance journalist traveling in South America, has written for *America* before. Now, at the beginning of our school year, and in the midst of theirs, we think it an appropriate time to present her report on the thinking of South American students about changing U.S. attitudes and their repercussions.

FROM the United States, "I get no sense of a mystique. From the Communists I do." The young doctor studying on scholarship in Santiago, Chile, was telling me why communism appeals to South American students. He was a Chilean, a Catholic and sympathetic to the West. Like so many of the students I have talked with in the last few months in Central America and western South America, he spoke as calmly of the struggle for the allegiance of young people now underway in Latin America as a political analyst might in describing a political convention going on around him. But his conversation, like the others, reflected the social upheaval shaking the roots of traditional loyalties among the new generations in Latin America.

What do these young people—who will be the leaders of South America in a few years—think of the conflict between democracy and communism? Of Kennedy, Khrushchev, Castro, the United States?

If you talk to five different South American students you get five different versions of world problems. But I have found surprising agreement among them in the basic approach beneath the individuality of their opinions. They believe:

■ While the United States has worked in the political sphere with some misguided economic efforts, the Communists came to Latin Americans with a unified social, political, and economic plan.

■ President Kennedy is the first U.S. President with an intelligent approach to the problems of Latin America.

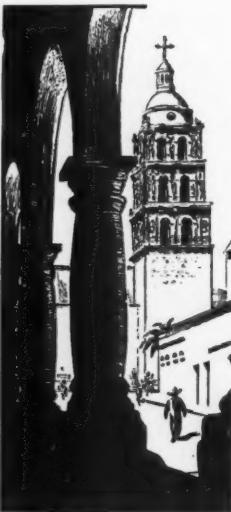
■ Premier Khrushchev is a shrewd leader who has won many Latin Americans to communism with his pacifist policies.

■ Premier Castro has lost much support among South American students

■ There is a spiritual vacuum in the United States. You North Americans have so much material comfort. You do not understand the problems of Latin America.

I have asked students from Costa Rica, Peru, Ecuador, Bolivia, Argentina, Chile and other countries what they thought of the political leaders in the United States. All of them emphasized that Nixon's reception in Venezuela was not an isolated outburst—it did represent the feelings of the majority of South American students.

"With the Republicans we felt like poor brothers," one said. Another: "The Republicans in general have shown



little interest and given little importance to the problems of South America." A student from Costa Rica said: "To me the most shameful spectacle was when Vice President Nixon said that color TV in the United States was more advanced than in Russia. This was in reply to Khrushchev's statement that Russia had supremacy in space—that was answering a question with the

value of 10 with an answer of .05." They thought the Eisenhower Administration in general had not faced world problems as realistically as Khrushchev did.

But after hitting a low mark with Mr. Nixon's visit to Venezuela, the graph of our prestige among Latin American students started to climb again with Kennedy's election. Young South Americans tend to throw all their hopes upon a dynamic leader, sometimes blindly, and they have given an all-out vote of confidence to Kennedy as a last chance for the forces opposing communism in Latin America. Their present pro-Kennedy reaction is almost as violent as was their anti-Eisenhower and anti-Nixon temper.

A mechanical engineering student from Ecuador gave probably the best explanation of the present student reaction to Kennedy. I had asked him how he viewed U.S. leaders. He thought about my question for a few minutes. Then, hardly stopping to catch his breath, he replied: "The United States arrived, without realizing it, at the leadership of the world, but your people were not ready for it. Your leaders moved as if the desire to maintain the growth of the United States was more important.

"But another leader who was more prepared to solve the problems of man in the political, social and economic spheres arose, and he worked to gain leadership in all fields.

"Confronted by this total activity, the United States fought on the political and pretended to participate on the economic front, but had an erroneous way of giving aid. The United States presented itself to other countries as interested only in wealth and material comfort.

"It was like one man in a community suddenly acquiring wealth but having no idea of justice or magnanimity, and thus impressing others as an egoist. Communism took hold because the U.S. leaders were not visionary enough. Now with Kennedy and the people working with him, the United States wants to maintain a new mentality of co-operation."

Talking with other Latin American students in several cities, in planes and in classrooms, I have found similar enthusiasm for Kennedy. Representative replies were:

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■ Kennedy has just about salvaged the prestige of the United States in Latin America. He has greatly changed opinion toward the United States; prior to Kennedy, it was completely unfavorable.

■ The policy of President Kennedy is the first adequate step which the United States has taken toward Latin America.

■ Kennedy is one of the few Presidents who have talked about sacrifice and the cross.

■ Students admire Kennedy because he is a great leader. We associate him with Roosevelt because Roosevelt began the Good Neighbor Policy.

■ Kennedy seems a hope. He attacks a problem in a Christian way.

■ Kennedy seems like the first President who has looked in this direction.

They attach one reservation to their admiration of Kennedy—his ideas may not be carried into action. As a student from Bolivia put it: "He has beautiful ideas, but ideas without activity are nothing. He is fighting against time, and time is with the Communists."

Were it not for the fact that they were so critical of everything else about the United States except Mr. Kennedy, one would think the students were simply being polite to a visiting "North American."

It may seem relatively unimportant in the face of world problems, but the charm communicated by Mrs. Kennedy has proven to be effective propaganda among Latin American students. At an isolated landing field in Tegucigalpa, Honduras, I noticed that our displays of Comdr. Shepard's trip into space were ignored, while most of the students were crowded around a magazine rack featuring Mrs. Kennedy. "There's a real *señora!*" one student from Central America said to me. And when I asked a Chilean student what he thought of the Peace Corps he quipped: "I think Jacqueline Kennedy is the best Peace Corps the United States has."

Those taking a more serious view of the Peace Corps thought it would be "very effective in raising the prestige of the United States in Latin America—it is a measure which has popular attraction here," as a Chilean industrial engineering student said.

Another engineering student commented: "The youth of the United

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States has enthusiastically adopted Kennedy's co-operative spirit. From this, it is apparent that social unrest existed before but did not have the leaders to utilize it."

A student from Costa Rica believed the Peace Corps was not a corps "for this continent; it would be better for Africa. I have a feeling it might not be well received here. It may be taken as strict propaganda and not an altruistic gesture." A Chilean student said both the Peace Corps and the Alliance for Progress stood face to face with the need to co-ordinate material aid with spiritual needs.

When talking about the Alliance for Progress, the students usually gave it their conditional approval. "I was happy to hear of it; it is the first serious attempt of a big brother to help the little brother," a Chilean student of economics said. A boy from Ecuador thought the Alliance for Progress was an expression of a co-operative mentality, but that it must be more alliance than economics. Others thought the most necessary condition was "helping as long as we help ourselves."

"In spite of it being great in itself, it will do relatively little if our governments do not change their internal structures and do something for themselves."

A Chilean law student commented: "Now we have an odd situation. People who always thought everything from the United States was tops (the conservative upper class) view the Alliance for Progress with the greatest reserve because of the conditions Kennedy put on it."

We North Americans often think that because the United States has given aid to a country—whether through the Alliance for Progress or past programs—the people there ought to like us. How do the students view U.S. aid?

"Any time a grave economic situation came up, the United States would patch it up in a temporary way, but it never got to the root of the problem," a medical student said. "The ideal is to construct schools, raise the standard of living, open paths to world markets and build homes. Often, however, the United States doesn't know what the loan is going for, and the people who receive it use it selfishly."

A student from Costa Rica thought

the North American liked to help but lacked understanding of Latin American needs. Past aid programs came from North Americans whose whole manner of expression was based on money. The Latin American thinks differently. "We receive this gesture not as one of good will but of omnipotent imperialism. Charity has a different connotation here. In Latin America, one must not confuse aid with alms. The North American seems to be more open to receiving help because he doesn't look for bad intentions. The Latin American is more melancholic; he seeks a reason for everything."

Most of the students have mentioned the need for aid to establish schools. Two students from Ecuador felt that



the United States should have helped form a Latin American University. The Russians set us an example in this field. I was told that some 5,000 Latin-American students are now studying in Russia. The free world could have benefited uniquely, especially in basic research, from such a venture.

My greatest surprise in talking with South American students came from their view of Premier Khrushchev. In the United States, Khrushchev is usually pictured as a crude blunderer propelling his way to world domination; here young people see him as an intelligent leader using pacifism as a conquering force. "Nikita is *muy simpático*," said a Chilean law student. "Since Nikita came to power the number of Communists has doubled without wars. What attracts me to Khrushchev is his ability to conquer with pacifism and his great power of organization—the Communists here are few but excellently organized. He is a jolly fellow, more intelligent than Stalin."

A student in architecture from Central America said: "I only wish Eisenhower had had Khrushchev's intelligence. Many of today's crises would not exist."

An engineering student from Curice, Chile: "Khrushchev is a very intelligent person although rude. He knows how to take advantage of the apparent weak-

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ness of Western Europe, and has helped Russia progress much more than his predecessors."

A medical student from Puerto Montt, Chile: "I don't like Khrushchev at all, but I recognize his ability. Personally, I think he's history's biggest bluffer. His great ability and the indecision of the West are the twin forces which have led to the position in which we now find ourselves."

While we tend to look at Communist China as a mysterious giant across the ocean, South American students see it as a civilization which has had many of their problems—unequal distribution of the land, lack of schools and industry—and seems to be resolving them.

A law student thought China had advanced faster than Russia in a much shorter time. "The Chinese are forming a communism which is chemically purer than Russia's," one Chilean student said. "While Russia wants to rule the world by ideas in a peaceful form, the Chinese want to rule the world by force. The problem is: will China eat Russia up, then us—or will they divide us before they eat each other up?"

Though Castro still influences the poor of Latin America, he has lost respect among the students. Most of those I talked with said they were originally Fidelistas, but they thought the revolution had lost its inspiration.

A Bolivian student said: "Fidel Castro is a fellow who has made a beautiful revolution because he overthrew Batista, one of the worst dictators in Latin America. His mistake, though, is to think his revolution is like the French Revolution—that it's going to change the history of the world."

While flying over Cuba with a group of students from Peru, I noticed they talked about Castro the way more conventional members of a family talk about a brother who has gone bohemian. Though several thought Castro was crazy, they were eagerly scanning the green island jutting out of the ocean below us, debating the possible success of Castro's reforms. The general consensus, however, is that Cuba is accomplishing relatively little except as a propaganda device. "The Cubans are like a gramophone. They make a lot of noise but they don't do anything," one student said to me.

The Cuban revolution added fuel to the nationalism now so strong among

South American students, but the outcome is throwing cold water on the very spirit it kindled. A law student summed up his disappointment: "It looks like Cuba is mortgaged to the Russians." None the less, they believe it is almost impossible to overthrow Castro because then "Russia would come in and the whole thing would be most unpopular in Latin America. The revolution still has the sympathy of the great masses of people."

Our role in the invasion attempt to overthrow Castro disappointed South American students, but its effect on Kennedy's prestige was nullified by Castro's tractors-for-prisoners plan.

Many feel that Castro's real value may be the jolt he has given to North Americans in awakening them to the existence of South America's problems. "Before Castro, we were treated like dirt," one put it.

Despite the shock of a Communist satellite in Latin America, the general public in the United States is still half-asleep in its relationship to South America. "North Americans are completely ignorant of South America, and if they do have any ideas, they are usually erroneous," one said. "They think we're just short of wearing feathers down here." (The ignorance is mutual: South American students form their picture of the average North American from the movies, tourists and U.S. business established there.)

The decaying social structure in many democratic countries of South America accentuated the need for change. Sensing in us a lack of interest and a spiritual emptiness, the students moved toward communism.

The students now think President Kennedy may reverse this trend by ushering in a peaceful revolution of ideas, but time is running out. Almost every student I talked with mentioned that the situation was getting worse in his country. Discontent is festering in Bolivia, Ecuador, Chile and other poor countries of western South America.

Probably more than any other group in Latin America, the students recognize the need for reform. They see the need for a new world, but how can they oppose the Communists' solution with an equal force offering a similar mystique? Their search is now for leaders and methods.

SHIRLEY FELTMANN



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# BOOKS

## Ferment of Educational Protest

**THE TRANSFORMATION OF THE SCHOOL: Progressivism in American Education, 1876-1957**  
By Lawrence A. Cremin. Knopf. 387p.  
\$5.50

One thing our society will never run short of is critics of American education. With education so much on the public conscience today, our amateur and professional critics would do well to season their ready certitudes on the state of the schools with a generous dash of historical reality.

Dr. Cremin of Columbia University's Teachers College has provided in the present work a good-sized shaker. In most instances, the claims of book jacks can be viewed with a blasé tolerance. But when the jacket of *The Transformation of the School* calls Dr. Cremin's book a "landmark," this is not puff. For here is the first scholarly history of the progressivist movement in education, the first lengthy treatment by one of our most competent historians of a little-understood period of American history.

*The Transformation of the Schools* probes searchingly the story of American education from the immediate post-bellum period to modern days.

"Progressivism" has for long been a dirty word in the common lexicon. The textbook descriptions of progressive education as a revolt against "the deadly, stereotyped, ritualistic and doctrinaire form of education which prevailed everywhere in America during the second half of the 19th century" are charmingly simple, but they shed small light on a complicated chapter of our cultural history. On the other hand, the chauvinist bands of professionals standing stiffly to the defense of everything in public education are not the only people innocent here of fact. For despite the gospel prevailing in some quarters, John Dewey is not the Adam, and progressivism is not the apple that has brought all our educational woes upon us. Dr. Cremin's book indicates why.

Once under way, the [progressivist] movement manifested itself in a remarkable diversity of pedagogical protest and innovation; from its very beginning it was pluralistic, often self-contradictory, and always closely related to broader currents of social and political progressivism. (p. 22)

In the universities, progressivism was

the revolt against formalism in philosophy, psychology and the social sciences. Municipal clean-up and reform were its faces in the cities. To the farm world it was "a moderate, liberal alternative to radical agrarianism." At one and the same time, it was the "social education" of the urban settlement worker, the vocational training demanded by business and labor interests alike. For the starry-eyed apostles of the new pedagogy it was their new emancipated techniques. But whether viewed from Cambridge's Harvard or New York City's Columbia Teachers College, it did, within two generations, transform the character of America's schools.

Progressive education had as many progenitors as there were social forces powering the larger progressivist movement of which it was the educational phase. And the Cremin study gives an excellent introduction to them all.

Why has John Dewey been so closely

connected with progressive education in the popular mind? In 1915 he published with warm praise *Schools of Tomorrow*, a series of vignettes depicting the leading progressive schools of the country. Even more important was the publication the next year of Dewey's *Democracy and Education*, his *opus magnum*. Between the covers of this single volume was at last to be found a social philosophy that could systematize all the scattered elements of educational protest.

Dr. Cremin and others have taken great pains to separate Dewey from the "Deweyites," i.e., the presumably less enlightened men who reduced his theory to practice. Up to a point the distinction has validity. To cite a single passage from his writings, however, as a refutation of an alleged anti-intellectualism doesn't really take John Dewey off the hook. "Deweyites" and "educationists" can show Dr. Cremin chapter and verse out of the master to justify almost everything done in his name.

But my differences with Dr. Cremin over this point are of long standing and take little away from his superb study.

NEIL G. MCCLUSKEY

## What Colleges Produce

**THE POOR OLD LIBERAL ARTS**  
By Robert I. Gannon, S.J. Farrar, Straus & Cudahy. 207p. \$4

Let it be said immediately that *The Poor Old Liberal Arts* is witty, bright and stimulating. The AAUP, NEA, the boys at Columbia Teachers College, Sidney Hook, James Conant and the other apostles of naturalism, relativism and pragmatism in education will not agree with its central theme. They will continue to prate of equal educational opportunities for all—by which they mean more university training for more incompetents.

*The Poor Old Liberal Arts* is a significant little book for all its modesty, informality and good humor. Fr. Gannon may be a voice crying in the wilderness, but what he says has long been in need of saying. Not since Robert Maynard Hutchins sharply criticised the trend toward vocationalism in our American colleges has anyone written so informatively about the importance of liberal education.

According to the blurb on the dust cover, *The Poor Old Liberal Arts* is an autobiography. However, that description is misleading, for Fr. Gannon's brief personal reminiscences are only springboards for reflections on educational trends. He hangs his essay on a

few events selected from his career as teacher and administrator.

Beginning with his undergraduate days at Georgetown, he describes the typical college course in 1909. By the time he was graduated, "he was conscious that while expert in nothing he had come to like a lot of things that were worth liking, and that at twenty there was still time to learn a trade."

As a teaching scholastic during the coonskin years following World War I, he saw the liberal arts receding. Colleges were admitting students who could neither read, write, nor solve a simple problem in algebra—or even arithmetic. Jesuit colleges, like most of their neighbors, accommodated themselves to current conditions by playing down the humanistic studies and organizing courses "deliberately tempered to the shorn lamb who was later to be covered by a sheepskin."

As a student at the University of Cambridge during the 1920's, Fr. Gannon saw how England preserved the liberal arts tradition and how Cantabs esteemed academic accomplishment rather than interscholastic athletics. For a few years as dean of St. Peter's College and for a longer period as president of Fordham University, he promoted a liberal arts curriculum, necessarily modified to meet changing needs,



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but essentially in the tradition of Christian humanism.

Fr. Cannon is not sanguine about the future of the liberal arts. Parents and students demand that colleges provide vocational training. Historical, philosophical and economic influences also militate against its resurgence. The only hope for its return is Newton's Third Law.

Fr. Gannon consoles himself that there may some day be a reaction against the contemporary emphasis on information and utility, and a swing toward the culture of the intellect. The Abbot of Ferrières 1,100 years ago had a word for it, *revividencia literarum*, the growing green again of letters.

FRANCIS GRIFFITH

### THE IVY LEAGUE TODAY

By Frederic A. Birmingham. Crowell.  
257p. \$4.50

For anyone interested in the glories of the Ivy League colleges (Brown, Columbia, Cornell, Dartmouth, Harvard, Pennsylvania, Princeton and Yale) this book by a Dartmouth '33 graduate is well worth reading. It is a light-hearted, urbane, up-to-date reappraisal of the Big Eight. The recording is sketchy but somehow inclusive: the campuses, traditions, similarities and contrasts, interesting personalities, town and gown, clubs and fraternities, social life, athletics; the Brooks Brothers look of their students; their Madison Avenue and Wall Street success.

Occasionally the author makes a bow to other well-regarded higher institutions, but, in effect, the bow is a little stiff and condescending.

On the whole, the book is informative and replete with facts on endowments, comparative enrollments and costs, the annual median income of alumni, etc. And there are a score of illuminating anecdotes, presidential pronunciamientos, as well as a discussion of postwar admission and curricular changes.

A full chapter is devoted to the Ivy Girl, classed in two groups of "those who attend the League schools by matriculation and those who are there by invitation." Matriculated girls are at the associated colleges: Barnard, Cornell, Pembroke, Radcliffe and the College of Liberal Arts for Women at Pennsylvania. Dartmouth, Yale and Princeton are as yet for men only. Comments on Ivy League students by non-Ivy girls are pungent and uncompromisingly clear. If they are representative, the Ivy Leaguer is a gentleman and a bore; he possesses an intellectualism that "is

often insincere or false"; he "is not very sure of himself and the direction of his life, but he presents a blasé front"; "as a date he is one who believes the super-ego to be that which is soluble in alcohol"; as a husband "he will be right, expensive, monotonous, lovable in his naïveté, good looking and perpetually commuting."

Well, most of these traits are common to most undergraduates, whatever the league they belong to. At any rate, Mr. Birmingham puts it all down with some detachment and a proper Ivy pride.

ALLAN P. FARRELL

### Challenges to the Schools

#### EDUCATION FOR PUBLIC RESPONSIBILITY

Ed. by C. Scott Fletcher. Norton. 192p.  
\$4.50

Here is an anthology of speeches and articles which brings together the views of 14 eminent Americans on leadership and education. Such a compilation does not have the inner unity that might be demanded of the work of a single author. Yet, despite some awkwardness in transition, the quality of the ideas is so high that minor structural flaws matter very little.

There are three sections to the volume: "Purpose," "Education" and "Education in Action."

In the first section, Robert M. Hutchins, Adlai Stevenson and Henry Steele Commager deal with the fundamental means and goals of a democratic society and the requirements of intelligence, morality and dedication for such a society.

The second section touches on education directly. The chapters are written by Leo Strauss, Margaret Mead and F. S. C. Northrop. Although all three chapters are conceived in good sense, it is Margaret Mead's chapter on "A Redefinition of Education" that strikes this reviewer as being at a frontier in educational thinking. Educators have no difficulty in understanding (although all may not accept) the conventional educational goal of a vertical transmission of knowledge. Teaching "from above" means that long-accepted knowledge is taught by mature teachers to inexperienced and immature pupils.

This is one dimension of the educational process. The other is lateral transmission, whereby every member of society is exposed to what has just been discovered, invented, marketed or created. Here is a great educational challenge: the man who teaches another the new mathematics or the use

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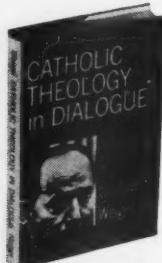
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of a new tool is not sharing knowledge he acquired years ago. He learned what was new yesterday, and his pupil must learn it today.

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This book is one that no one at all interested in education should miss.

EDWARD J. POWER

RELIGION IN ALL THE SCHOOLS  
By Leo R. Ward, C.S.C. Fides. 195p. \$3.50

The theme of Fr. Ward's book is stated on the first page: "Children learning about God and faith at home and in church have the right to a completer religious literacy in and through their schools, and if children, then also the people and the nation."

His six chapters are devoted to illustrating and justifying this thesis. In place of religion in public schools, we have secularism which, as someone has said, tends toward establishing democracy as the American religion and the public school as its church. This state of affairs can be rectified only if religious education is restored.

The author develops four steps or means for restoring religion in schools at all levels. The first is to involve religious knowledge within the context of secular or profane subjects.

A second suggested means is to draw up a "common core" of religious knowledge—the basic doctrines implicit in the Judeo-Christian dispensation: one God, Creator and Father of all; God a personal Being; God speaking to man; love of God and man; prayer.

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schools. And a help to all three means would be a fourth—some cross-fertilization between public and private schools.

To a great extent Fr. Ward's book is a summation of and commentary on a long series of group discussions carried on in the past ten years by educators who are genuinely concerned over the religious illiteracy consequent on secularism in American public schools. As such it is a valuable contribution.

ALLAN P. FARRELL

**THE BOLD BRAHMINS: New England's War Against Slavery: 1831-1863**

By Lawrence Lader. Dutton. 318p. \$5

This history of the New England anti-slavery movement is told through biographical studies of its leaders: men and women like Prudence Crandall, the Grimké sisters, John Quincy Adams, Wendell Phillips, Harriet Beecher Stowe and John Brown. The contributions and agitations of each are expertly associated with the national and local events which placed the extremists of the North and South in control and practically eliminated a peaceful solution of slavery. The author thinks this point was passed in 1839, but few will agree with him.

The title of the book is misleading; these leaders were bold, frequently from the drive of exalted egotism, but most of them were not Brahmans as Bostonians understand the word. The author is aware of this, too, for he tells us (pp. 109-10) that the abolitionists, as descendants of the group which had been replaced by the merchant princes, were with few exceptions an economic and social class far below the financial and social aristocrats.

There is much here that can be found in other publications on the subject, but the author, although sympathetic with the leaders, does honestly describe their defects and in the end we readily understand why the abolitionists divided into "brawling factions." Moreover, he offers an explanation of their baffling demands. Abolitionism, we are told, "was essentially a religious outburst." Those involved were seized with a religious mania, and abolition became a way of salvation. This explains why their primary concern frequently was self, rather than the slave, and why they could embrace Garrison's irrational demand for disunion—which would allow the Southern Confederacy to perpetuate slavery, since it would free the abolitionist from contact with sin.

It will be news to some readers that *Uncle Tom's Cabin* was placed on "the Vatican Index" as being subversive of

established authority" (p. 170). Since the book lacks references, the source of this misinformation cannot be checked, but it appears to be a garbled version of George H. Putnam's remark that the sale of the book was restricted in the Papal States but was not placed on the *Index (The Censorship of the Church of Rome, II, 165)*. It would be more profitable if the author told his readers that Mrs. Stowe's best-seller was largely responsible for implanting racist ideas in the minds of generations, as J. C. Furnas has shown in *Goodbye to Uncle Tom*.

WILLIAM L. LUCEY

**MARY, QUEEN OF SCOTS.**

By N. Bryson Morrison. Vanguard. 287p. \$4.50

This is the first attempt in some twenty years to provide the general reader with a full-dress biography of Mary, Queen of Scots. During that time Mary's tangled life has been the private preserve of a succession of historical novelists who have either concentrated on incriminating her in the murder of her husband or on exculpating her for marrying Bothwell. Miss Morrison, herself a Scotswoman as well as a veteran author of 13 novels, has tried to blend her knowledge of Scotland and its customs, her experience as a novelist and her feminine intuitions in an attempt to tell the story of an enchanting woman who also happened to be a queen.

Mary lived a brief 45 years, from 1542 to 1587. During those years she was involved in at least four dramatic plots, which explains her fascination for historical novelists, but which also make great demands upon the critical acumen

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KING AND CHURCH

by W. Eugene Shiels, S.J.

Shortly before America was discovered, the kings of Spain received an unusual grant from Rome. It was the royal patronage of the Church, the right to administer all religious affairs in Granada. The grant was soon extended to the Indies. This patronage produced excellent results in the establishment of religion overseas and in building and cementing the structure of empire. It deserved to be called "the most precious pearl in the royal diadem."

But the grant created an unnatural situation that led in time to a servitude of the Church to the State. Taken altogether it developed into a magnificent illusion, a Church subservient to a Crown that finally perverted the patronal function. History never gave clearer, more cogent warning against improper ties between religion and civil government.

The book aims primarily to present in full the documents that are basic to a study of the patronage, and in this to make clear just what was its origin and operation. These texts are woven into a narrative that spans the three centuries of the patronage.

W. Eugene Shiels, S.J., began his studies of the Spanish empire under Professor Herbert E. Bolton at the University of California, where he received his doctorate in 1933. Since then he has been teaching and writing in the same field. He is professor of history and chairman of the department at Xavier University, Cincinnati. He is an active member of the historical associations and an associate editor of *Mid-America*.

LOYOLA UNIVERSITY PRESS

Chicago 13

of responsible historians. First, what was Mary's relationship with her secretary, Rizzio, who was, literally, murdered behind her back? Second, was she an accomplice before the fact in the murder of her husband, Darnley? Third, was she a willing conniver in her faked abduction by Bothwell? Fourth, did she actually plot the death of her cousin, Elizabeth of England? Miss Morrison holds her guiltless in the first case; implicates her in the second; makes her a willing accomplice in the third; and is vague about the fourth. In short, the woman wins out over the historian every time.

Time and again the crucial moment is glossed over and the critical document, like the Casket Letters, is accepted or rejected without critical evaluation. A categorical style much given to categorical judgments is ill-adapted to evaluating such involved issues.

The woman is also apparent in the intuitive psychologizing of the motivations of the Scottish lords. At times it seems as if the secret to all history north of the border is an understanding of how passionate overgrown boys can be in the conduct of family feuds.

The novelist is scarcely more successful in holding her own, for the adjectives are frequently as typical as the statements are categorical. This, combined with a tendency to moralize on history, leaves the general public just about where it has been for the last twenty years—without a biography of Mary, Queen of Scots.

P. ALBERT DUHAMEL

THE GREAT WAVE AND OTHER STORIES

By Mary Lavin. Macmillan. 212p. \$3.50

Mary Lavin lived briefly in New England as a young child, was taken to Ireland, educated there, is now a widow with three daughters and lives on a farm, "one of the loveliest places in Ireland." All these facts can be gleaned from one or another of the eleven stories that compose this new volume. But they indicate only barely the subject-matter which, by a magic the author shares with Frank O'Connor, is woven into these evocative, warm and charming narratives. Perhaps it is the authentic dialogue ("Before I ever left an eye on you, I meant to end up in the old country," or "We'll run down there now in the first sparkle of the morning. Where's your shawl, girl? Let you get it and come" or "the way it [death] comes leaping at you, like an eejit creature that would leap at you from behind a bush putting the heart across

you with fright before you'd see what was in it at all") or perhaps Miss Lavin's unerring insight into the people whose talk she puts down so movingly and so faithfully. Whatever the cause, the results are stories so poignant and delicate that the reader feels he must listen with absolute attention so as not to miss nuances and overtones of meaning.

The writer tells of a young boy seeing his first corpse, of a little girl, new to Ireland, viewing a bottle of fresh lemon pop placed on the grave of a dead boy by his mad mother, of the passionate loneliness of a mature, widowed woman, of a bishop's violent memories as he crosses a sea to perform the rites of confirmation in the island of his birth, of a mother's secret fears that her son may be a murderer, and of a young woman's attempt to retrieve her embroidered trousseau sheets in which her dead husband is wrapped.

Whatever she deals with, Miss Lavin sketches reality so convincingly that the reader gasps at the immediacy of the experience. Miss Lavin is master of the short-story form, and, more in particular, of a true literary medium for the transmission of Irish character, feeling and event.

DORIS GRUMBACH

CRIPPLE MAH AND THE NEW ORDER  
By C. Y. Lee. Farrar, Straus & Cudahy.  
233p. \$3.95

This novel is built around the classic dialogue of the one and the many in terms of the individual and the state. It is set in Communist China, and its milieu is the atmosphere of repression and moral atavism in the Mao regime.

Cripple Mah, street-beggar by inheritance, individualist by instinct, is forced through a series of humiliations and abnegations in "re-education" to fit himself to the Communist pattern. Despite frequent compliance, he is sufficiently decent—which is to say old-fashioned—to keep his moral and personal identity. He even wins some emotional security by regaining a family when his wife is redeemed from proletarianism by discovering her love for Liberation Mah, their son. That this fireside individualism should be both shelter from and antithesis to the new order bespeaks the author's Chinese heritage and Western humanism alike.

*Cripple Mah* is not, alas, a very good novel. Its style is satiric, but its human experiences are often too cruel for satirizing. Its writing is pithy to the point of choppiness. Its moments of serious-

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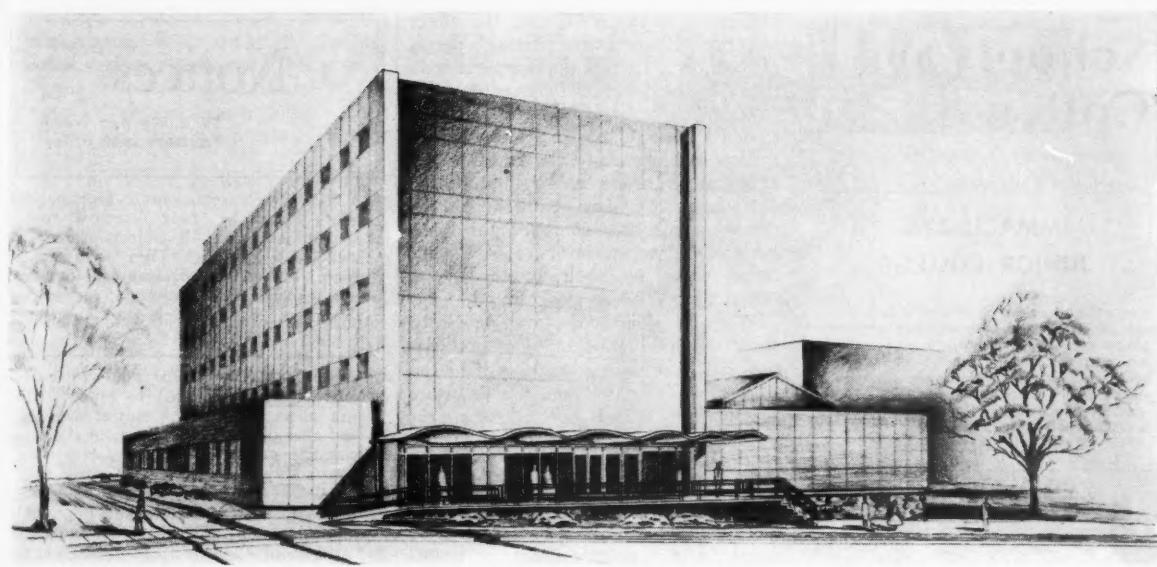
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ness and compassion diffuse the effect of satire without gaining enough depth of their own. Its plot development is so episodic that the crucial climax of Mah's turn of fortune is insufficiently distinct from its lesser climaxes. Its characterizations are obviously the creations of an urbanite intellectual—a limitation if not a fault in a book about the human condition in a peasant nation par excellence. Dr. Lee, author also of *Flower Drum Song*, is much bound by his mixed Sino-Western background.

What he does well, however, is to show the interaction of vices and virtues in Communist society. Sins of the state—political repression, the debasing sloganizing that is made to pass for public enthusiasm, institutional hypocrisy (so dear a weapon of Red activists)—call forth the sins of men: adultery, false witness, jealousy, greed: all the more loathsome because the state purposefully manipulates them for political ends. All redemptive qualities are with the men—a surviving sense of loyalty, compassion and especially love. It is in the conflict between man's need and capacity for love and the state's need to channel and corrupt it that the lesson of Cripple Mah is taught. If the book is not great literature, it is at least very good humanism; and it contains a bitter reminder, however unevenly expressed, of what it means to be involved in a society soured by the vinegar of Marxism-Leninism-Stalinism-Maoism.

ALBERT B. MANN

#### ACTION FOR MENTAL HEALTH. Final Report of the Joint Commission on Mental Illness and Health.

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either published or has in press ten monographs which report the findings of the various task forces. This present volume, which is the final one of the over-all study, contains a résumé of the findings and the commission's recommendations.

It is an honest, bold and challenging document and there isn't a weasel word in it. One of the most revealing findings shows that of the 277 State hospitals no more than 20 per cent have participated in the new innovations which would make them therapeutic, rather than custodial, institutions. Over half of the patients in most State hospitals receive no active treatment of any kind designed to relieve their mental conditions. These hospitals carry a daily load of 540,000 patients at present, and over one million patients pass through them in a year.

The average expenditure per patient-day in State hospitals across the nation is \$4.44; in a community general hospital it is \$31.16. This gives some idea of the quality of the care. The commission advocates abandonment of the State hospital system as presently constituted in favor of community treatment and rehabilitation centers for those amenable to treatment. The State hospitals would become chronic disease centers for patients with all types of long-term illnesses.

There are numerous recommendations in this definitive volume, some of them startling, all of them aimed at bettering the lot of people who have been treated shamefully. Whether one agrees with the recommendations or not, the book is required reading for anyone interested in humane and enlightened treatment for our sick fellow men. The book plots the course of psychiatry for the next decade; we need no more surveys now, we simply need to put to work the knowledge we already have. The report is timely, lively, readable—and strongly recommended.

FRANCIS J. BRACELAND

#### AN END TO GLORY

By Pierre-Henri Simon. Harper. 154p. \$3

Can a practicing Christian serve conscientiously as a professional combat-officer without compromising his ethical principles? *An End to Glory* explores this question, as old as it is new. It was already old 1,500 years ago, when a Roman colonel in colonial Spain wrote to St. Augustine asking the Bishop of Hippo for help in his effort to find a satisfying answer. The question remains new today—so new that prospective U. S. officers concern themselves in 1961

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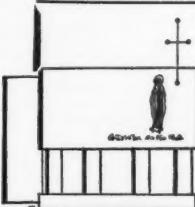
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with virtually the same basic problem that defeated Mr. Simon's French officer in this novel.

Simon uses plausible coincidence to give his philosophical dialogue continuity. Jean de Larsan, devoted professional soldier whose family had served France for over 250 years, suddenly resigns his commission as a major in 1955. On the way home from Algeria he encounters a well-known university philosopher who had shared a German prison-camp with him for many months during 1940. Throughout a nightlong conversation they review Larsan's military experience as it runs the gamut from prewar optimism, prison-camp despair and exhilarating liberation, through the corrupting occupation of Germany, humiliation in Indo-China and absolute frustration in Algeria. Where, they ask themselves, had Larsan violated his military code of honor, courage and obedience? Where had France betrayed her faithful army?

Simon poses his questions brilliantly, explores them skillfully, but then lets his dialogists relapse into defeatist self-pity. In this process he offers an American reader the opportunity to analyze his own thinking on the dilemma of war.

Inadvertently, perhaps, Simon helps illustrate one basic distinction between our military rule of obedience and that of Europe. He pictures the French officer as sworn to obey *all* orders properly received from a lawful superior. Thus, this officer may well have to choose between violating his oath of allegiance or rejecting the direction of his conscience.

In contrast, every U. S. officer agrees to obey all *lawful* orders, and swears to defend our Constitution against all enemies. He thereby assumes voluntarily the obligation to determine for himself whether an order properly received is lawful or whether his lawful superior is an enemy of the Constitution.

W. H. RUSSELL

#### LAFCADIO HEARN

By Elizabeth Stevenson. Macmillan. 362p. \$6.95

Even if, as Miss Stevenson admits, Lafcadio Hearn was an "unimportant person" and a "minor writer," this biography was worth writing. It is a good job on a subject whose Poe-esque life and writings have almost cinematic possibilities.

This is a Jamesian pilgrimage in another direction. Hearn's story began on the Ionian island of Leucadia; it continued in Dublin, Cincinnati, New Orleans and Martinique; and it ended in

Japan, where he married a native woman and became a Japanese citizen with the name Koizumi Yakumo.

All of this is, of course, interesting in itself: the boy abandoned by his parents, the youth struggling for survival in Cincinnati, journalistic sensationalism and macabre stories, the development of an admirable prose style, the end of the wanderings in Japan, the occasional frustrations of his later years as a teacher in Japanese schools. But Hearn's special contribution to American romanticism has a larger significance.

Like such diverse romantics as Henry Adams, Pierre Loti and the Creole missionary priest Adrien Rouquette, Hearn delighted in the exotic. He pledged himself, he said, to "the worship of the Odd, the Queer, the Strange, the Exotic, the Monstrous. It quite suits my temperament." This "romantic temperament," says Miss Stevenson, "was something he could not slough—it was native to him."

Matthew Arnold, Adams, James, Eliot and other Western writers sought a "tradition" that was largely European. Hearn looked to the Far East and found Edwin Arnold, the author of *Light of Asia*, a far "nobler man and writer" than the more eminent Victorians. His attempt in more than a dozen books to bring the Japanese tradition to Anglo-American literature was not so successful or influential as that of Pound and Yeats somewhat later, but Miss Stevenson shows convincingly that its importance cannot be overlooked.

EDWARD F. JOST

JOURNAL OF A RESIDENCE ON A GEORGIA PLANTATION IN 1838-1839  
By Frances Anne Kemble. Ed. and with introd. by John A. Scott. Knopf. 415p. \$5.75

Twenty-two years before the Civil War, Fanny Kemble, English beauty, great actress and one of the most gifted women of her century, visited the tide-water plantation owned by her husband, Philadelphian Pierce Butler. A passionate abolitionist herself, she kept a journal of her three-month stay in Georgia, in which she set forth in a vivid and graphic style the evils of slavery. She published her journal in England during the Civil War in order to counter the pro-Southern sentiment of a large section of the English press. Some have compared her with Harriet Beecher Stowe and credited the journal with influencing British nonintervention, though this could hardly be true since its publication came in 1863

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after Gettysburg and Vicksburg had already accomplished the end she desired.

The *Journal* is less interesting for what it sets out to expose than for what is exposed along the way. Her premise, that slavery is intrinsically evil, is not now controvertible. A kind of minor premise, that Pierce Butler's slaves were mistreated, seems hardly less exceptionable. As a contemporary reviewer remarked, no one since Dante could have invented such horrors. Her conclusion, however, that slaves were generally mistreated in the South and that Southerners were generally iniquitous, would seem to require more extensive documentation.

She didn't have much use for white Southerners, high or low, nor for Americans in general, to tell the truth. Southern aristocrats were not "fit to be members of a Christian Republic." As for the yeomen of the upcountry, they were "the most degraded race of human beings claiming to be Anglo-Saxon [sic] on the face of the earth." Yankee culture is not much better with its "dread of singularity, which has eaten up all individuality among them, and makes their population like so many moral and mental lithographs, and their houses like so many thousand hideous brick twins."

But it is her revulsion against the wretchedness before her eyes, her sobbing helplessness in the presence of the pitiful creatures her husband owned, and her passionate refusal to have anything to do with men's reasons and men's excuses—economics and geography and all the rest—which burns through the hundred years intervening. After all, she was right.

WALKER PERCY

### TOWN WITHOUT PITY

By Manfred Gregor. Trans. by Robert Brain. Random House. 241p. \$3.95

According to the blurb on the jacket, this book has already been filmed. Its success as a best-seller is therefore already assured, for it has all the dramatic elements that make for a sensational movie, which will in turn skyrocket the book sales.

A 16-year-old girl, Karin Steinhoff, stepdaughter of the burgomaster, is raped by four American soldiers in a town in occupied Germany. Until this happens, the townspeople are apparently happy, content and living in amity with their country's friends and allies. The incident fans up the smoldering embers of unrest, distrust and hatred that lie beneath the surface calm.

The military trial is a fascinating

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contest between the opposing lawyers, but there is another trial, equally shattering and relentless—the trial by public opinion. This is the trial that Papa Steinhoff fears the most. He is so determined that his good name be cleared that he is blind to the irreparable damage to Karen if, against all responsible advice, she is permitted to take the witness stand. In a sense he also is guilty of the rape of Karin; he is a monster of self-righteousness.

And what of Karin herself? There will be endless arguments. Did she provoke the attack? Is she to be excused because of her tender age; or is she responsible, knowing the difference between right and wrong, guilty only of not realizing, because of her years, the consequences of her actions? One suspects that the film will make the most of these ambivalences, spiraling the suspense to peak intensity.

But the character who will evoke the most sympathy, perhaps, is Capt. Stefan Korneff, attorney for the defense. He is a torn and sensitive man who, although victorious in court, cannot win peace because he is revolted by and despises the four men whom he knows to be guilty but whom he will defend at any cost to Karin Steinhoff. If there is a human, tragic figure in the book it is Korneff. One hopes the film will do justice to the man, without becoming emotional about it.

Herr Gregor has handled an explosive and potentially erotic theme realistically but not offensively. It is an exciting, absorbing story which leaves the reader pondering the thought that not only the four men on trial are guilty, but the whole social and military system which has not made protectors out of occupiers.

FORTUNATA CALIRI

**THE AFRICAN REVOLUTION**  
By James Cameron. Random House. 271p.  
\$3.95

**JOMO KENYATTA. Towards Truth**  
About "The Light of Kenya"  
By George Delf. Doubleday. 214p. \$3.95

The breathless tour of Africa that ends in an invariable cry of havoc has become a literary fashion. James Cameron, a competent British journalist with a social conscience bearing traces of his Scots ancestry, brings a brisk writing style and considerable sincerity to his performance of the ritual task. As this book is clearly intended to inform—with just an overtone of Scottish preaching—it is proper to ask what is the nature of the message.

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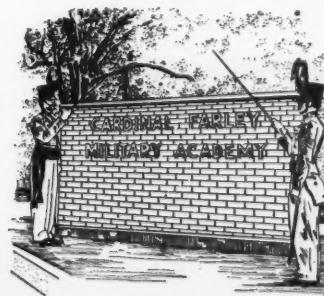
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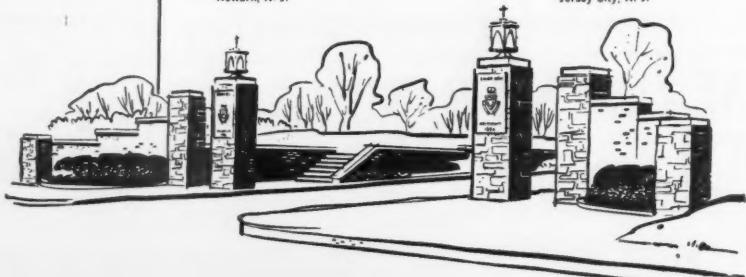
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The title contains the author's thesis that an African revolution of momentous consequence is in progress. Unfortunately, what is meant by "African" and what by "revolution" does not emerge from his generalizations. If the author had been able to show from his observations that a single political, economic or cultural community had begun to emerge from the peoples of Africa, this would have been news of the greatest moment. To Mr. Cameron's credit, he neither fakes nor conceals conditions that he has observed at first hand. Almost invariably his accounts emphasize the differences and difficulty of communication between the peoples living in sub-Saharan Africa and the even greater barriers cutting them off from the nations of Mediterranean Africa. Africa stubbornly remains a geographical expression, despite the author's ambition to endow it with a mythical "African personality."

Concentration on the laudable efforts of a tiny minority of intellectuals and politicians to achieve schemes of wide social union may mislead the reader. A detached point of view can hardly ignore the indifference of at least ninety per cent of the predominantly rural population to anything beyond their own region or linguistic group. Even the small-scale nationalism of tropical Africa is straining the capacity of their peoples for social union. Though a single African revolution has not been delineated by the author, it can be readily granted that great social changes are taking place in various areas.

To call such changes "revolution" seems to prejudice the issue. Normally, the idea of revolt is linked with the overthrow of an established order. To picture emerging Africa, which is furiously engaged in building up economic, social and cultural order on elementary foundations, as engaged in a revolt against the past, rather than in a conscious reaching toward the future from honored and accepted foundations, is definitely misleading.

It is only on the narrow issue of colonial dominance that Africans can claim to have taken part in limited revolt. Except in areas of white settlement, the disappearance of colonial rule is unlikely to have the momentous consequences the author attaches to the change. Freedom is a desirable stimulant to an African community, but it carries with it little magic to perform economic or social miracles.

There are two ways in which Americans look at Africa. An interested and generally sympathetic glance at its ex-

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otic flora, fauna and above all "native" life remains the most popular with both publishers and readers. The other approach—more difficult, and at times painful—is to relate ourselves, in terms of our cultural patterns and political behavior, to the exploding subcontinent of Black Africa. For this latter we require a moral sensitivity capable of penetrating the accepted myths of our civilization, and an honesty courageous enough to evaluate the human cost of our technological dominance. George Delf, a young Englishman, may be accounted competent enough in character, style and factual thoroughness to inform us of our own shortcomings.

The ostensible subject of Delf's book remains a man of mystery until the last page. This is not because Jomo Kenyatta is an impenetrable character, or because the author has failed to illuminate his life. The unsolved mystery of this man, who is the major symbol of social union among the peoples of Kenya, is how he will act when the fruits of power are at last within his grasp. For fifty years Kenyatta has been available to lead and guide his people. During that period he has been immobilized by the prejudices, stupidities and plain brutalities of an immigrant culture. No one can be sure where this man, 72 now, whom the East African people of Kenya will follow almost anywhere, will lead them.

Delf's contribution is to cast light on the habits and customs of the British that brought Kenyatta—and with him Kenya—to their present pass. Excuses are a luxury the West can ill afford at this crisis in its fortunes, as it is the British who stand in the dock in this instance. The author sums up the impact of the West on Africa in two biting sentences:

An historical moment of genuine psychological superiority had led to its false perpetuation in a myth, which encouraged a pattern of economic and social superiority, which in turn, because it was based on a lie, gave rise to a defensive feeling of guilt that was afraid of being expressed. . . .

There is still time for Americans (if we can cure ourselves at home) to approach Africa in a saner manner than the immigrant, class-ridden British. Delf's story of how the materialistic obtuseness of Western culture can literally drive an African people toward the pathetic insanity of Mau Mau should be prescribed reading for all our "carriers of civilization." Kenyatta's responsibility for Mau Mau was, probably, no

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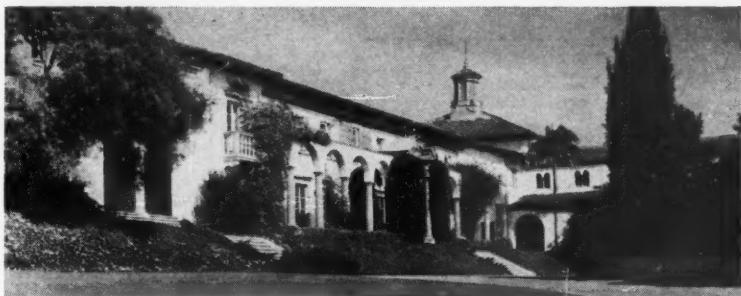
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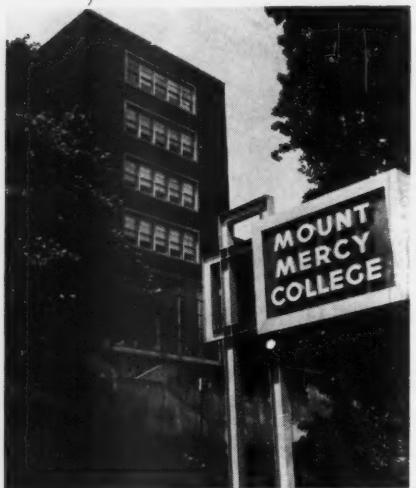
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### THE MASTER CALLS

By Fritz Tillmann. Trans. by Gregory J. Roettger, O.S.B. Helicon. 355p. \$5

The subtitle of this volume is "A Handbook for Christian Living," and it is described on the jacket as "a handbook of morals for the layman." The aptness of these designations is apparent from the outset. It is a manual of moral theology, but with a difference. It is compendious and rather nontechnical in its make-up, adapted to the needs of the educated layman rather than to those of the scientific moralist.

Here we have a volume representative of that school of moralists who have felt that traditional moral theology was too negative, too preoccupied with sin, who have attempted a development in which there is less emphasis on the good and the bad than on the better, on the richness of the truly Christian life. Such a work may seem nearer to the idea of asceticism than of simple morals; it may seem more devotional than instructive. There is room, no doubt, for both approaches. At any rate, the present volume justifies itself by its evident merit.

The new emphasis exerts a strong influence on the book's structure. The section in most treatises called "Principles" generally deals in full technical detail with such topics as the human act, law, conscience, sin. Part I of this volume is called Principles, but the opening chapter is an inspiring explanation of the meaning and characteristics of the following of Christ. Subsequent chapters explain the foundation of this life in baptism and grace, the exalted status of the true follower of Christ as adopted son of the heavenly Father.

Parts II, III and IV are entitled, respectively, "The Love of God," "The Love of Self" and "The Love of Neighbor." Most of the subjects ordinarily taught are included here, but often in different context. Thus, Part II includes chapters on each of the theological virtues, and also on the virtue of religion and the nature and duty of prayer. Part III advert to man's intellectual as well as his bodily needs, and concludes with a study of the sacraments. Part IV includes a treatise on right and justice, and closely interrelates all the duties of fraternal life, from whatever virtues they may arise.

Finally, in Part V, called "Social Relations," one chapter is given to Christian marriage and the family, the other to Church and State, and to the problems of the spiritual and temporal orders summed up in them.

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is "A Handbook of Moral Theology." It is comprehensive, technical in the needs of the student.

representationalists who moral theologians preoccupied themselves with a development of the truly Christian life, may seem to have less emphasis than on the more devotional. There is room, however. At any rate, the movement justifies itself.

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great variety of topics introduced makes a thorough study of most of them impossible. Yet the solid dogmatic and theological background and the recurring theme of "the following" clarify the connection between faith and good works and help one to realize that the duties of a Christian are less commands than invitations to share a precious way of living.

PAUL V. KENNEDY, S.J.

## THE BLACK, THE GRAY AND THE GOLD

**GOLD**  
By Norman R. Ford. Doubleday. 450p.  
\$4.95

The West Point pictured in this novel is a far cry from romantic stories of Flirtation Walk or the nostalgic references of middle-aged colonels. The story opens in May, 1951, when over a hundred cadets are questioned about cheating in violation of the Academy's honor system. When the investigation is ended, the dismissed cadets seem almost to be among the least culpable factors involved. Senior officers, instructors, over-emphasis on football and the hollow façade of honor in the system are all charged and found guilty—by implication, if not explicitly. Indeed, the book may be seen as a protest against the sleazy moral fabric of our whole society with its many standards, its lip service and easy evasions, its devotion to keeping the image bright.

There is moral indignation in abundance here, but this is not a good novel; it is too confused. The investigation is reported with interruptions by flashback—a useful device but a risky one. In this case the narrative is interrupted to fill in the background of the many characters, but the information does not come in answer to the inevitable question in the reader's mind. It is hard, therefore, to keep characters and time sequences straight and still follow the main theme.

straight and still follow the main theme. Col. Luther Philipbar is in charge of the investigation and he is opposed all the way by Maj. George Landseer, another member of the board. As Philipbar's own story is filled in, he appears to be singularly devoid of personal honor even from his cadet days. Landseer, on the other hand, has always taken the honor system seriously. In his plebe year he had not concealed Philipbar's name when questioned about a bad hazing episode, and the result was a semisilent treatment of Landseer for the rest of his West Point career. Charlotte Philipbar has always loved George Landseer, but for divers reasons married Luther Philipbar. When these personal

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entanglements are further complicated by the stories of Cadets Clem Southey, Tony Mancini, Adam Philipbar and their assorted loves—the reader needs a road map.

While there is plenty of vivid detail about the routines, the brutality of hazing, the pungent vocabulary, the sex life and other social customs of the Academy, there is no realization of West Point as a whole, a human institution, badly at fault in many aspects, but not all black by any means. In his own parlance, a West Point man might consider the book "rotten to the Corps."

MARY STACK McNIFF

**THE AMERICAN NEWSPAPERMAN**  
By Bernard A. Weisberger. U. of Chicago.  
203p. \$4.50

**LAST THINGS FIRST**  
By Sydney J. Harris. Houghton Mifflin.  
338p. \$4

The second of these volumes is a collection of extracts reprinted from a personal opinion column in a Chicago paper. They are readable and entertaining, but not especially valuable. It is not unkind to suspect that the book's chief appeal may be to Chicagoans who have happily acquired the habit of reading Harris's comments in the daily press, like their homely philosophies, and will use the book for rereading.

The other title is of a different stripe. With the aid of a grant from the American Council of Learned Societies, associate history professor Bernard Weisberger has produced *The American Newspaperman* for the University of Chicago's many-volumed *History of American Civilization*. His previous work on *Reporters for the Union* was a splendid, scholarly collection of data on Civil War newspaper work—on which area he here restricts himself to only a single paragraph.

This book has broader scope, is just as neatly factual and is intensely more readable. It approaches its subject with great emphasis on personalities—although not so exclusively as the Bleyer book on the same topic. It has sufficient basic data for our clear understanding, yet it avoids being boring (as the Mott history was). This is to say that in style, as well as in size and format, the book well fits the concept of the series in which it appears.

However, in his attempts to be interesting and compressed, the author occasionally lets a curt phrase lead him into unintelligibility. It is difficult, for instance, to grasp the real meaning of: "The difference between Freneau's *Ca-*

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zette and Weed's *Journal* is the difference between the legislative caucus and the convention."

As a person who has read widely in the history of American journalism, and has taught the subject at the university level, the present reviewer approaches the history professor here with an outstretched hand of congratulation. This is a completely pleasant and successful piece of work. Were I still in the classroom, I should have all of my students read it, not as a text—for it is not full enough for that—but for insight and interpretation. They might not, perhaps, fully appreciate some of the historical and biographical allusions, but that would mean merely that the context would occasionally be over their heads, as all historical writing should be for intellectual neophytes.

ELBRIDGE COLBY

**GEORGE WASHINGTON SEPTEMBER,  
SIR!**  
By Ronald Harwood. Farrar, Straus. 206p.  
\$3.95

This is the second novel in the last few months to deal with the bloody and terrible problem of apartheid from a native speaker's point of view. The first, *God-dam White Man*, occasionally slipped away from what the reader would recognize as legitimate native-boy speech, but there is no mistaking the authenticity of it here.

This simple, unpretentious tale tells of a week in the life of a Zulu lad who works in South Africa for a Jewish family, which is good to him. The boy becomes involved, because of his weakness for alcohol and prostitutes, with an unscrupulous colored man. The narrator, who is the George Washington September of the title, in his final agony of escape from the police turns in every direction for help, and is everywhere denied. Finally he comes to a church and, deciding that only by kneeling with the white man can the African make peace with him, he enters and kneels down. The white worshipers angrily report him to the police, and his brief freedom is at an end.

For economy and force this first novel is highly successful. It is, perhaps, a personal judgment and without objective validity to say that the dialogue seems repetitious and often a bit too brutal and vulgar. Some of the incidents are distastefully realistic. So much of the book is given to reiterated dialogue that it becomes a thing in itself and no longer an instrument of the event. Halfway through the work, irritated by the pages of repetition, I was tempted to stop

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reading. It is a tribute to its moral and spiritual force that at the end I was glad I had not.

DORIS GRUMBACH

**CATHERINE, EMPRESS OF RUSSIA**  
By E. M. Almedingen. Dodd, Mead. 312p.  
\$5

Catherine the Great, Empress of Russia (1762-96), has always been a perplexing and intriguing monarch. Obviously a woman of great intellectual and personal gifts, her record in almost every field of action and thought was a study in inconsistency. Her considerable liberalism in theoretical politics, as shown in the *Nakaz* and the Grand Commission of 1767-68, contrasts oddly with her intense conservatism and ruthless repression of even mildly liberal publications and discussion in the later years of her reign.

A long-time friend, correspondent and admirer of the leading figures of the Enlightenment in France, she was repulsed by the outbreak in 1789 of the Revolution for which they had laid the theoretical foundations. Her public piety and support of Orthodoxy stand in startling contrast to her large-scale private immorality—the long procession of acknowledged lovers who filed

through her boudoir and the murder of her husband, Peter III, are two obvious illustrations of the latter side of her personality.

She was, on the one hand, an understanding, liberal-minded, eminently sensible mother and grandmother, to judge by her *Elementary Instruction* on child-rearing. Yet her relationships with her son, Paul I, and her favorite grandson, Alexander I, were marked by mutual hostility, repeated misunderstandings and perpetual bickering.

Miss Almedingen has tried to explain this oddly powerful and powerfully odd enigma of a woman in a fictionalized biography. It is none the less obvious that this biography is based upon a considerable familiarity with the sources and that it is the fruit of extensive inquiry into Catherine's career and habits. In addition to reading and digesting her sources, the author has also tried to conjecture answers to some of the questions which any account of Catherine's life must raise, to explain the vagaries of her career and reconcile the contradictions of her character.

On the whole, Miss Almedingen has not done badly. If she is at times rather a blatant apologist, if she relies too heavily on the device of the imagined conversation and the fictionalized—even

sensationalized—description, there is, none the less, a strong undercurrent of genuine sympathy and understanding for Catherine. The Empress's lot was not, for the most part, a happy one. Miss Almedingen's biography makes it plain why this was so.

JAMES A. BRUNDAGE



**COME SEPTEMBER** (Universal) is a comedy with a promising financial future, built around the assumption that there is nothing movie audiences like better than looking at pretty Technicolor scenery and pretty people with lots of money.

The point of the title is that an American millionaire (Rock Hudson) is accustomed to spending the month of September at his luxurious *pied-à-terre* on the Italian Riviera with his fetching part-time paramour (Gina Lollobrigida).

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lobrigida). It would perhaps be captious to inquire what Hudson, who is not a very convincing financial tycoon, does the other eleven months. And it would never do to suspect that there was anything commercial or mercenary about the charming Gina's motives.

There is, however, one character whose motives are frankly commercial. Hudson's major-domo (Walter Slezak) has been secretly running the villa as a hotel (*La Dolce Vista*) the rest of the year and even has a very good rating with the Diners' Club. It is difficult for the spectator not to sympathize with this backhanded tribute to private enterprise and the dignity of hard work. The employer, understandably enough, does not when he turns up two months early for his annual rendezvous. Even so he lets a few plot contrivances maneuver him into the position where he cannot evict the incumbent guests—a tour chaperone (Brenda de Banzie) and her six nubile charges (Sandra Dee et al.). In addition he develops a fatherly, protective attitude when four enterprising youths (Bobby Darin et al.) pitch their tents across the road and make a pitch for the girls, which appears to be succeeding all too well. The young ladies, however, prove to be quite capable of taking care of themselves. But the advice of their volunteer dutch uncle on the wisdom of premarital virtue reaches one very receptive listener, Gina, who promptly, even if belatedly, makes herself inaccessible. Several slapstick complications later, the predictable happens: Hudson catches up with her with a marriage proposal.

Quibbling with the premises of light comedies on the grounds of morality and/or artistic truth is a thankless pastime at best. Nevertheless, there is such a thing as genuinely buoyant and inventive comedy writing which, by and large, this is not. There are also ways of handling the basically preposterous so that it maintains a stabilizing link with reality. *Come September*, on the other hand, is a specious daydream shrewdly mass-produced to provide the discontented with temporary escape. [L of D: A-III]

**THE BIG GAMBLE** (*20th Century-Fox*) is a disarming little story about individual initiative and the pioneer spirit in today's world that I wish had turned out to be a better movie. It concerns a newlywed couple, Irish seaman Stephen Boyd and his Corsican bride Juliette Greco, who borrow money from his family to go into the trucking business on Africa's Ivory Coast. Along with the money they have to take a stuffy

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bank clerk cousin (David Wayne). Though he was sent to protect the family's investment, he proves at every turn to be a liability. He is a liability, that is, until he finds his self-respect standing shoulder to shoulder with the others in battling the hostile elements.

Better than half the film is taken up with a truck journey which is sometimes as hair-raising as the one in *The Wages of Fear*. At other times it seems to be striving for a tongue-in-cheek quality. In either case, the movie is too long and pretentious for its slight story, although its preoccupation with courage and co-operation are assuredly a pleasant change and its on-location African photography in color is excellent. [L of D: A-I]

MOIRA WALSH



**MINORITY REPORT.** The eve of the new theatrical year may seem rather tardy for comment on the previous season, several months after its close. Still, the continuing record of the theatre is always open for dissenting opinion. Literary antiquarians are annually writing essays and books "proving" that Shakespeare didn't write *Hamlet*. Professional observers are in general agreement that the 1960-61 season was the worst in recent theatrical history—to which this column disrespectfully says: "Nuts!"

The season did not afflict us with plays like *Twenty-seven Loads of Cotton*, the stage version of *Baby Doll*, and your reviewer recalls no apology for adultery like *Tea and Sympathy*. In moral tone, at least, the season deserves a high rating. The majority of currently practicing critics, however, do not include moral values in their appraisal of drama.

It is true that the number of productions—including new American plays, works by foreign authors and revivals—was pitifully low for a metropolitan stage. On the brighter side, the number of dramatic gaucheries was also low. But arithmetic is not usually considered a dramatic value.

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and Critics' awards, is a drama of more significance than *All the Way Home*, the most recent winner. But 1949, as your reviewer remembers, also had many salacious plays, e.g., *Picnic* and *A Streetcar Named Desire*.

*All the Way Home* is an untainted folk drama which might well deserve the accolade previously awarded to *Our Town* and *Teahouse of the August Moon*, in a year when the latter plays were not in competition. While *All the Way Home* is a poignant vignette of life, *The Devil's Advocate* reflects life in larger dimensions. It is as realistic as *Streetcar* and at the same time moral in tone and implications; its characters could serve as models of good manners in a pre-college school for young ladies (or young gentlemen). The majority of any American audience, taught to equate Catholicism with the abuses of the Inquisition, will find the story educational, or at least be surprised by the variety of Catholic attitudes toward life.

The central character is a priest who, dying of carcinoma, is having a hard time with his conscience and fearful of meeting his God. He is doubtful that his priesthood has been worthy of his faith. The rest, as Hamlet would say, is darkness. Still, not utter darkness, since no story really ends in this world. We leave the world as we enter it, in Wordsworth's phrase, with intimations of immortality.

*The Devil's Advocate* is a thoughtful rather than a sentimental play. Judged by sensible dramatic canons, it was the strongest and most provocative play of the season. The critics and Pulitzer judges, however, cast their ballots in a sentimental (or perhaps an antic) mood. Making like the Philistines they were not; they preferred a folksy play over a mature drama.

The critics were at least consistent when they ignored *Becket*, a tense drama of conflicting loyalties, and *The Hostage*, a mordant comedy of human folly, and fingered *A Taste of Honey* as the best foreign play of the year. The leading character in *Honey* is an appealing adolescent girl, reared in one of London's shabby neighborhoods by a frivolous and neglectful mother. With no sensible adult to guide her, the girl gets herself seduced by a transient sailor. When the sailor is suddenly called to his ship, while her mother is off on a prolonged jaunt with a paramour, the girl faces imminent motherhood with commendable fortitude. That *Honey* is a play of considerable merit is beyond cavil. But just why the critics gave it the laurel as the best foreign play would be a mystery if they had



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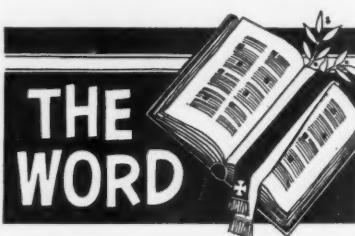
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not already picked *All the Way Home* as the best American play.

How they reasoned that the folksy *All the Way Home* and the sentimental *A Taste of Honey* were the best plays of their class—when *The Devil's Advocate* and *The Hostage* were in competition—is a secret between the critics and God. The critics have probably forgotten their "reasons," and now only God knows why critical judgment and taste were lower than the creative level of the berated season.

THEOPHILUS LEWIS



For what reason is the second great commandment like the first? Because the first leads to the second, yet is strengthened, in turn, by the second (St. John Chrysostom, on the Gospel for the 17th Sunday after Pentecost).

IT IS WORTHY of note, and wise St. John Chrysostom did note it, that on more than one occasion in the Gospels our beloved Saviour, under questioning by either captious or captivated people, answered more than was asked. When that happened, those who with whatever motives put Incarnate Wisdom to the test got back considerably more than they bargained for. We might suppose that such passages in the Gospel record deserve particular attention.

*Master, which commandment in the law is the greatest? Jesus said to him, Thou shalt love the Lord thy God with thy whole heart and thy whole soul and whole mind. This is the greatest of the commandments, and the first. And the second, its like, is this, Thou shalt love thy neighbor as thyself.*

No one had said anything about a second great commandment. Our Lord did. And He observes that the second stands to the first as its like. He clearly feels that the relationship is important, and so should we.

Chrysostom's view of the relation between the two supreme religious mandates is simple but profound. Love of God leads to (*inducit*) love of neighbor. Love of God is deepened, strengthened (*munitur*) by love of neighbor.

To begin with, there is question in both precepts of the same vital, cru-

cial, personal activity or process: love. The process of loving God may not be in every way identical with the process of loving man, but it is not a different kind of thing, either. Granted all sorts of distinctions and qualifications, love remains love. Anyone who wishes may decide for himself whether it is more difficult to love God or to love the formidable female who sits next to you and largely on you in the subway or bus. The special point is that the two loves are not to be separated. Why? Because our Saviour did not separate them but rather was at pains to link them; and because, as Chrysostom hints, they *can't* be separated. If you love God, you will or must love that neighbor, formidable or fetching, regardless.

What becomes clearer to most, as it seems, with the passage of time is that if the neighbor is not loved for God's sake, he won't be loved. No doubt there can be temperamental exceptions to this principle. One marvels endlessly and respectfully at the Will Rogers' dictum: "I never met a man I didn't like." But is it mere dyspepsia to suspect that the reason why so many people have remembered that saying is that so few people can honestly say it?

For the hundredth time, maybe, this Christian man (and more, by God's doing, much more) reads Paul's magnificent description of the Christian moral garb: *the livery you wear must be tender compassion, kindness, humility, gentleness and patience; you must bear with one another's faults, be generous to each other, where somebody has given grounds for complaint.* And this Christian and more groans inwardly as he recalls his inward reaction—and if it were only that!—the last time some imbecile, you should pardon the language, more or less metaphorically stepped on these Christian toes! Clown or not, that opposite number in the given situation has got to be loved, and with God's help and for God's sake he can and will yet be loved.

And does this laborious loving of man deepen and fortify one's love of God? Clearly, yes. For if man is loved for God's sake, then it is God who is loved in man; and, manifestly, the more God is loved, the more God is loved.

It must have been easy for anyone to love John Chrysostom. And yet, you can never tell. Saints are people, and people . . .

No, but let us be calm and resolute and stubbornly Christian. Onward and upward indomitably with the two commandments that are one commandment, the two loves that are one love.

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